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AESCHYLUS

I

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AESCHYLUS

WITH AN ENGLISH TRANSLATION BY
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IN TWO VOLUMES

I

SUPPLIANT MAIDENS
PERSIANS PROMETHEUS
SEVEN AGAINST THEBES

W · H

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INTRODUCTION

Of the periods of the world's history signalized by national aspiration and achievement, and at the same time fraught with a spiritual significance reflected in the mind of a master poet, the age of Aeschylus holds a foremost place together with the age of Shakespeare. Imagination bodied forth in poetry of the loftiest order found, alike in Hellas in the earlier part of the fifth century and in England under Elizabeth, its inspiration and ideal in the living present.

The life of the Greek dramatist fell upon times of external and internal unrest, times of vivid emotions, of joy and wonder and hope, when the Athenian as an individual first discovered himself, first surveyed the spectacle of life with intellectual interest and in self-reliance, and with high spirit and impassioned energy engaged in keen struggle for his personal and national existence in confident expectation of an adequate reward, and with an ever-present recognition of his obligations to the commonwealth. It was the age of expansion and aggrandizement, the age that witnessed events that proved the resolution and the valour of Athens when she cast aside her timidity under despotism. In the lifetime of the poet Athens expelled the tyrant of the house of Peisistratus, reformed the constitution under

Cleisthenes so that it now enlisted the support of all her citizens, and established a polity ensuring to the State a free course to further self-development into a true democracy. In his lifetime too the city acquired a material strength entitling it to take a commanding part as an international power in the triumph of Greece over the despotic barbarism that for a generation had menaced it with annihilation of its political existence. In this triumph the countrymen of the poet had displayed heroic self-sacrifice and indomitable courage. And when the Persian peril had passed, and the possibility of the return of the arbitrary lawlessness of tyranny was for ever removed, the later life of the poet witnessed the rebuilding of Athens, whose temples and homes had been razed by the invader, and at its close the beginning of those strongly conflicting currents of the older and the newer political life as the democracy was shaping its victorious course under the captainship of Pericles. In his youth the Athens of Aeschylus was a petty cantonal State ruled by the uncontrolled will of a despot; at his death, her citizens were warring simultaneously in Asia, in Egypt, in Cyprus; her fleet commanded the Aegean, and she was moving steadily toward an empire won and maintained by sea-power.

Aeschylus is the only Athenian representative in literature of this age crowded with events of far-reaching importance both for the city-state, and for the larger world, an age represented in war and statesmanship by such giant figures as Miltiades, Themistocles, Aristeides, and Cimon; in painting, sculpture, and the ceramic art by Polygnotus, Myron,

and Brygus; each of whom had responded to the intense stimulus offered by his environment. Aeschylus was not merely a spectator, he was a participant in the impulses and mighty movements of the period, and helped to make his times in a far different way than his contemporaries Simonides and Bacchylides. Even as Homer mirrors the conflicts of an earlier age in an art characterized by exuberant fancy and spontaneous feeling, so Aeschylus mirrors the second great period of Greek thought as he presents the more reflective spirit of Attic national life as it was engendered by the war in defence of national independence.

Liberty, won by revolution, had awakened the Athenian people to self-consciousness and stimulated it to inaugurate self-government under freedom safeguarded by law enacted by a sovereign people. Ideas of justice and the divine regulation of the world now acquired a significance hitherto unknown to a population largely agrarian. The barriers of that narrower, provincial world had now been swept away. Men, drawn together by external danger, experienced an impulse toward spiritual unity, heretofore unknown, and even an active sentiment of unanimity, which was soon however to be dissolved under the centrifugal influences of Greek political action. From the transformation in the external world of politics and society, the defeat of barbarian insolence, the momentary unification of the defenders of the freedom of Greece, Aeschylus may well have been led to his conception of the evolution of mankind, and of the gods themselves, proceeding from tyranny to liberty, from struggle to peace, from discord to harmony. To the confusions of anarchy

and barbarism succeeds the equity that is the basis of law and order.

But this transformation of the older Athens was scarcely more rapid or more profound than that of the tragic art under the hand of its true founder. The art of literature, as that of architecture and sculpture, displayed at this period a rapidity of evolution unequalled in history.

Aeschylus exhibited his first play in 499, only thirty years after Peisistratus, who tempered tyranny with patronage of the arts, had established, as a public institution, the annual contest in tragedy at the festival of the City Dionysia. In this contest Thespis, reputed the first tragic poet, whose plays had heretofore been produced at village celebrations, won the prize. Aeschylus' first victory was gained in 484, four years before the battle of Salamis, and from that date till his death in 456 he was the master tragic poet of his time.

The art as he received it, we may conjecture in the absence of all remains, consisted almost exclusively of choral songs varied with interludes of narrative, together with some brief dialogue between the leader of the chorus and a character impersonated by a single actor, whose introduction was due to the genius of Thespis. Plot, in the later sense, genuine advance in the action, and character-drawing were absent. The art, as he left it, had well-nigh attained to its fullest capacity of original expression. From Homer and Hesiod and the Cyclic poets, from elegiac, iambic, and melic poetry, especially that of Stesichorus, from ancient books of sententious wisdom and the earlier and contemporary writers in prose who dealt with the traditionary myths, Aeschylus derived his

mythology and the fabric of his fables, into which he breathed the breath of his own spirit and through which he found expression for his own thought on things human and divine. More by virtue of his imagination, his moral and religious feeling, and his brooding thought than by virtue of his reason and his intellect, he fashioned heroic personages into dramatic characters charged with will and passion, and whose motives, deliberately conceived, impelled the action forward ; characters, even when individual, none the less contemporaneous with every age because typical of universal humanity. Greater, however, than the poet's power to stamp his single persons with individuality is his ability to sweep a wider horizon and to depict the characters of whole families and even of a whole people. His interest is less in the individual than in the family or national group in whose fortunes the individual is involved. The poetic gift native in him, an Athenian, his contact with life at a period of stimulating political and social convulsion, when man had attained to a sense of his spiritual no less than his political liberty, could find expression only in an art, which, though but just created, voiced as no other the instinct of his age and race. That art alone possessed the power to reflect the collective spirit of the intensified life of a free commonwealth that had no counterpart in the society depicted by the great epic poet, whose story of war and adventure still commanded the admiration of vast assemblies at the rival concourses of the rhapsodes. The myths, still darkly obscure from the twilight of their births, he refined in the light of the clarifying spirit of a faith based alike on reason and on piety.

In the myths and legends of the race he discovered an ethical and religious content: he transformed them into problems of human destiny or of the divine righteousness: Prometheus suffers, Io suffers, before our eyes; and instantly we are made to confront the question whether the lord of Olympus is a just god. He naturalized himself in those high altitudes of thought and emotion whence he could survey the springs of good and evil, the mysterious agencies of the fate that makes man's character its instrument, the relation of punishment to sin, the meaning of suffering, the dealings of God with man, and the essential unity of the divine purpose. With these lofty themes he dealt primarily as an artist not as a preacher; and he discloses inconsistencies that forbid our ascribing to him any exclusive or deliberate philosophic or religious system of belief. Neither mystagogue nor philosopher moulded his spirit to mystery of dogma. Greater than his work was the man, greatest of his coevals, though the work is the distillation of a mind of spiritual grandeur, and burdened, in its ancient way, with the mystery of all the unintelligible world.

Philosophy in Aeschylus' day had ceased to be the province of the solitary searcher into the causes of things. Except when, as in the case of Pythagoras, religion was associated with physics, the Ionian thinkers included man in their speculations only in so far as he constituted a part of nature. Aeschylus found in man the centre of gravity of the world, in man, whose mind, experience, and action are implicated alike in his environment and in those far-off influences that descend to him from successive

generations of his ancestors. He had some inkling of the complexity of the causes underlying human events. He could, in the *Prometheus* at least, find the central germ for tragic action in motive developed pre-eminently from within. He has not indeed harmonized the discordant elements of life, but the keystone of his fully developed art is his recognition of the causal connexion of character, deed, and catastrophe. If he has less variety than Euripides and even than Sophocles, he sees life more as a unity than they. He related the eternal verities of the ancient wisdom of the race, the maxims of conventional ethics, to the life of man as it acts and suffers ; and at the same time he displayed the universality of their application in the personages of the heroic past. Step by step, and by repeated trials, availing himself of the more favourable conditions in the State after the conclusion of the Persian war, he mastered the technique of his art, whose more mechanical (but none the less spiritual) forms, music and the dance, he developed to the highest perfection they enjoyed in connexion with ancient dramatic art. He gave to tragedy its directing principle in substituting for the choral the more vivid dramatic element, which alone could bring into high relief the impulse and the judgment inspiring human action. He created, it seems, the larger unities of trilogy and tetralogy, which, when formed of plays interconnected by the myth, each a drama comprising a complete action, yet itself only a part of a greater whole, embody the loftiest conceptions of Greek dramatic genius. To Aeschylus belongs in fact the distinction of shaping a nascent art into the grand form : ἅπαν δ᾽ εὑρόντος ἔργον. He

abridged the effect of time in obliterating the work of his predecessors. His successors might work in the light of his achievements, their understanding and their imagination largely set in motion by his own. He owed the direction of his craftsmanship to none greater than himself. He was, in a word, the legislator of the tragedy of the world. He did not seek to make his art conform to the taste of the day but to ennoble that taste in the light of an ideal world. Scanning farther horizons he dedicated his work to Time, which his contemporary Pindar called the "lord of the immortals," and "the best protector of just men."

Aeschylus was born in 525-524 according to the tradition commonly accepted in antiquity, a tradition that may be approximately correct. His father was Euphorion, an Athenian of the deme Eleusis. Eleusis had originally been a petty State, the memory of whose independence had not been obliterated in the seventh century—if to this period may be referred the Homeric *Hymn to Demeter*, which records the reign there of a native king. The incorporation of the smaller into the larger community had been attended by religious sanctions dealing with the regulation of the Mysteries, to the initiation into which all men of Hellenic stock were bidden. At Eleusis there existed, until the fourth century at least, qualities of character and taste differentiating its population from that of the native Athenians. Euphorion was a member of the nobility and, as it seems, a man of affluence. By birth Aeschylus stood higher in the social scale than either Sophocles or Euripides. He recognizes the nobility of ancient lineage: "He that is nobly

born holds in high esteem the throne of Honour," and he describes the possessor of ancient wealth as kind to his slaves. In his sympathy for common people he has more human tenderness than his aristocratic contemporary Pindar; an Athenian noble was built after a different pattern than a Boeotian or a Dorian aristocrat. Despite his social position Aeschylus himself acted in his plays. Nor need this move our surprise. In his time the rôle of the dramatic poet was imperatively associated with that of the actor as it was with skill in music and the orchestric art, a combination of functions that did not impair the ability of its possessor to serve the commonwealth both in the Assembly and in the field. Nor was the gain slight for the youthful drama if poet was likewise actor. The actor must translate into informing sound and sight the creation of his other self.

As an eupatrid[1] Aeschylus was a member of the ancient aristocracy, the creation of which legend referred to Theseus. The political privileges of those families, found in all the various *gentes* which were distinguished for wealth and power, had indeed been finally swept away by the reforms of Cleisthenes along with many of the old local rites in which they had borne a prominent part. Their

[1] The name is here applied as a general designation of the "nobility" and not as the name of a special family, the Eupatridae. This family (γένος), it may be remarked, was excluded from the cult of the Eumenides, the defenders of mother-right, apparently because of its connexion with Orestes, the champion of the father-right. It has been conjectured that Orestes was regarded as the ancestor of the γένος and the first "interpreter" concerning the purification of suppliants in cases of murder. See Töpffer, "Der eleusinische Priesteradel" in his *Attische Genealogie*.

social prestige, however, and their controlling influence in the formal conduct of religious offices in the State still existed for a century later. They had been connected with the introduction of the worship of Dionysus, and it is probable that recourse was had to them by men seeking purification from pollution because of blood-guiltiness.[1] At Eleusis the eupatrid family of the Eumolpidae regulated the observance of the ritual of the Mysteries, furnished the hierophant for the festival, constituted the college of interpreters of the sacred law, and in certain cases formed the court to pronounce judgment in trials for impiety. Another eupatrid clan, the Ceryces, provided the priests of less importance, and, together with the Eumolpidae, had charge of the rites of initiation. To which of the several eupatrid families of Eleusis the poet belonged, is unknown; but his birth under the shadow of the famous sanctuary of purer religious aspiration ensured to his youth a period in which the subtler influence of the holy Mysteries of the Mother and the Maid might germinate and prepare him for his mission, not as a mystagogue, but as the religious teacher of his people through the medium of dramatic art.

While the probability of this influence upon the growing poet may not be gainsaid, there nevertheless remains the problem whether or not he was actually an initiate, and, if such, so conversant with the ritual in its completeness that he might not be unfamiliar with features which it would be sacrilege to divulge. Was it that his independence of current ethics and his tendency to mythological heresies,

[1] Dorotheus in Athen. 410 a (with O. Müller's correction of Θυγατριδῶν to Εὐπατριδῶν).

of which the tragedies give ample evidence, was it that too close proximity to the shrine, caused him to feel no need of the Eleusinian consecration? Aristotle, however, reports, and his authority is seemingly confirmed by Clement of Alexandria, that the poet, when charged with impiety for divulging certain features of the Mysteries, sought to exculpate himself on the plea that his error was due to inadvertence, since he had not observed that the matters in question were comprised within the secrets of their rites. Heracleides Ponticus, a disciple of Aristotle, supplies the (probably unauthentic) details that Aeschylus had nearly been put to death in the theatre but escaped only by taking refuge at the altar of Dionysus; and that, when brought to trial before the Areopagus, he was absolved chiefly because of his heroism at Marathon. But neither Heracleides nor Aelian, who also knows the precise circumstances of the affair, knows enough to name the piece or the matter of Aeschylus' indiscretion. The specific matter of offence (as the title of the offending play or plays) was in fact unknown to the ancients; while their various conjectures and those of the moderns, especially the suggestion that the *Eumenides* furnished the occasion of the charge, lack plausibility. It is quite probable, in the absence of a sacerdotal caste, which safeguards but does not make theological belief, that the poet's alleged profanation was concerned, not with any secret doctrines of a creed (the Eleusinian Mysteries were essentially not dogmatic, and Aristophanes did not scruple to reproduce their formulas with only slight alteration), but with some purely formal aspect of the dramatic symbolism regarded as sacred in the

rites. The crowd fastens rather on neglect of ritual than on theological heterodoxy. Aeschylus was indeed given to expressions of speculative theological opinion, but his orthodoxy, unlike that of Dante, seems not to have been involved. The fact of the accusation, however, remains though no poet of Greece was so profoundly permeated by a fervent religious spirit as was Aeschylus.[1] Whatever the original application of the verses put by Aristophanes into the mouth of Aeschylus at the outset of his encounter with Euripides (*Frogs*, 886–887) in the lower world, the first, at least, we know to have been composed by the older poet,

> O thou that nourishedst my young soul, Demeter,
> Make thou me worthy of thy Mysteries.

Unless Aristophanes is guilty of the very fault with which literary biography as instituted by the Peripatetics has been charged—the attribution to the personality of the poet of words wrested from a dramatic situation—it is tolerably evident that he regarded Aeschylus as an initiate. But whether or not he learned the holy rites of Demeter at his native home, it was not from Eleusis, but from Marathon and Salamis, that he received the consecration that made him the expounder of the laws of God.

As an Eleusinian the poet was open to the influences of the neighbouring Athens, where one

[1] Aeschylus was the first of the many "enlightened" thinkers who were brought to court for their irreligion: Diagoras, Anaxagoras, Protagoras, Socrates, Stilpon, Aristotle, and Theodorus; Andocides was tried for violation of the Mysteries. Euripides had to rewrite the beginning of his *Wise Melanippe*.

part of the chief celebration of the Mysteries was held; and we may not underestimate the possible further stimulus given to his youthful imagination by the presence in Athens under Hipparchus, the son of Peisistratus, of men familiar with ancient hieratic poetry, oracles, and the rites of expiation, at a time of spiritual ferment when, under the influence of an uplifted religious and moral sense, men were striving to attain purity and relief from the consciousness of sin. The poet, whose works disclose few, if any, direct traces of the influence of the Mysteries of Eleusis, was undoubtedly conversant with ideas derived from the Mysteries connected with the name of Orpheus and associated with the teachings of Pythagoras. Some of his references to the judgment and punishment after death of those guilty of crime in this world are derived in all probability from Orphic sources.

An embattled poet, Aeschylus saw service at Marathon in the first great encounter with the Persian invaders; and at Salamis he may have been one of the heavy-armed troops who, under the leadership of Aristeides, cut down the force stationed on the island of Psyttalea. Romance, in the desire to heighten the fame of the soldier-poet, made him take part also at Artemisium and Plataea; and certain modern scholars, making much of the poet's references to localities and knowledge of the cults of the north, would have him participate in the Thracian campaign of Cimon (who, in 476–475, reduced the fortress of Eion commanding the mouth of the Strymon), and perhaps in some of the expeditions to recover the settlements on the Thracian coasts that continued for several years.

Between 476 and 473 (the year before the *Persians* was produced) it is possible that the poet made his first visit to King Hiero. A friend of letters, and himself a judge of no little taste, that Sicilian prince had raised his court to such eminence that poets of the highest genius in the home country, Pindar, Simonides, and Bacchylides, found it convenient to accept the hospitality and the douceurs of a patron than whom none knew better the art of exacting no subservience from those acclaimed in Greece as the sovereign artists of their times. Aeschylus' first visit to the west may have been connected with the celebration incident to Hiero's re-establishment in 476–475 of the city of Etna. In the *Women of Etna*, the poet, leaving the highways of Pan-Hellenic mythology, found in the ancient local cults of the Sicels divine warrant for the auguries of prosperity which he drew for the founders of the city at the base of the mountain, the eruption of which in 479–478 (or, according to Thucydides, in 476–475) inspired the famous passage in the *Prometheus* (347 ff.) and the still more splendid description in Pindar's ode to Hiero. Aeschylus may have witnessed the eruption in person, but his picture of the scene is less vivid than that of the lyric poet; if he wrote the passage after a considerable interval, it may well be that he was deliberately entering the lists with Pindar, whose poem was composed in 470. Be that as it may, no one of his fellow-craftsmen at the Syracusan court might enter the lists with Aeschylus when he reproduced there the *Persians*, his battle-piece already crowned with the first prize at Athens. Aeschylus now went to Sicily not to win fame but to receive the reward of fame.

Small wits regard the great only in the light of their own pettiness ; and Aeschylus' quitting Greece for Sicily was constantly accounted for in antiquity on the score of his having tasted the root of bitterness because other poets, Simonides and Sophocles, were preferred to himself, or because he could not brook the spirit of the times. The fable that Aeschylus retired to Sicily because of vexation at his defeat at the hands of Sophocles is as trivial as it is absurd. In the very same year in which Sophocles was victorious (468), the older poet must have been in Athens composing his *Oedipodea* for the dramatic festival of the next year. The cause of his departure to Sicily in 458, after the production of the *Orestea*, still remains obscure. Much has been made of the possible discontent of the poet (conservative, like other great artistic minds, in his political sympathies) at the growing influence of the party opposed to Cimon. The times may well have seemed out of joint to an Athenian of the days of Aristeides, and now taking the twilight view of life. A new and rash generation, lacking the old-time spirit of reverence, was forging to the front. Ephialtes, in conjunction with Pericles, had attacked the bulwark of the aristocracy, the Council of the Areopagus. The opposition, beginning with a movement leading to the expulsion of some of the members of that ancient body on the charge of peculation, culminated in an assault on its wardenship of the laws and of the formal respect due the gods that left, as the only important function of the Council, its former jurisdiction in cases of murder (462). Pericles had carried a bill providing for payment of juries, and the archons had been given a dole for

daily maintenance. Political passion ran high. In 461 or 460 Ephialtes had been murdered. Ostracism, which had removed Megacles, Xanthippus, Aristeides, and Themistocles, now in 461 drove Cimon from the scene of party conflict. In the *Eumenides* the poet, taking a position above the tumult of partisan ambitions, enforces his doctrine of reconciliation. Loyally accepting the law that had transformed the character of the Areopagus, he urges in that play a cessation of the rancorous feud of factions, and enters his solemn protest against further innovations, doubtless with reference to the proposal (made in the very year of the *Orestea*) to admit to the archonship, and therewith to the Areopagus, members of the third property class. But if Aeschylus was less detached than Sophocles or Goethe from the things of the present, he may not fairly be charged with narrow partisan zeal at home. Salamis had already inspired him with Pan-Hellenic sympathies. Patriotism, national no less than cantonal, was, together with religious fervour, the inspiration of his genius.

After all, though we cannot gainsay the possibility of the poet's discontent with the course of events at home, Aeschylus was not likely to be a man, like some moderns, to quit his fatherland in disgust. Perhaps he had no profounder urgency than to arrange for the reproduction of his last trilogy.

At Gela in Sicily the poet died in 456–455. The fine funeral epigram, which, in the spirit of the fifth century, discerns his distinction only in the citizen-soldier and not in the poet, was composed, in all probability, at Athens, and shortly after his death.

This tomb the dust of Aeschylus doth hide,
Euphorion's son, and fruitful Gela's pride,
How tried his valour Marathon may tell
And long-haired Medes who know it all too well.[1]

The recognition accorded the poet continued long after his death : the reproduction of his plays was ensured by public enactment. His tragic genius passed, in some degree, to his son and to descendants of his sister.

The identification of a noble bust in the Capitoline Museum as that of Aeschylus rests on no surer foundation than the comparison, first made by Melchiorri, with a glass paste,[2] which has been regarded either as allegorical, after the style of the *Apotheosis of Homer*, or as an allusion to the legend that the poet met his death by an eagle's letting a tortoise fall upon his bald head in mistake for a rock—a legend that appropriately found a place in Sir Thomas Browne's *Vulgar and Common Errors*. The Berlin gem may be modern, but the story of a tortoise thus having broken the skull of a bald-headed man was referred to by Democritus in the fifth century in his discussion of the relation of design to chance ; and in some fortuitous fashion it may have been fastened on Aeschylus, though other famous personages, such as Pheidias, Hippocrates, and Diogenes, also possessed the necessary physical qualification in question.

[1] Αἰσχύλον Εὐφορίωνος Ἀθηναῖον τόδε κεύθει
μνῆμα καταφθίμενον πυροφόροιο Γέλας·
ἀλκὴν δ' εὐδόκιμον Μαραθώνιον ἄλσος ἂν εἴποι
καὶ βαθυχαιτήεις Μῆδος ἐπιστάμενος.

The translation given is Plumptre's.

[2] Now in Berlin : Furtwängler, *Beschreibung der geschnittenen Steine in Berlin*, 9628.

Aeschylus was, as Milton said of Spenser, "a sage and serious poet." If we must cast out of court any attempt to make the Capitoline bust disclose an intimation of the temperament, if not the character, of the man, his works betray some refraction of himself. They have the veritable accent of personality. The poet who conceived the *Prometheus* and the *Orestea* must have been a man of infinite depth, whose soul was set on the great things of life—*sempre il magnanimo si magnifica in suo cuore.* A Puritan like Milton, we conceive him as a nature strongly virile ; stern, if not austere, holding himself aloof from common ways of thought ; setting a high estimate upon himself ; not sullen, because he possessed humour ; he resembles Ezekiel, but the Hebrew prophet does not unbend as Aeschylus unbends.

Aeschylus' first play was produced in 499, his last in 458. In all he composed at least ninety tragedies and satyr plays, united, as a rule, in groups of four. The members of the tragic trilogy were not invariably connected in subject matter or even held together by any ideal bond of the moral or spiritual interrelation of mythical themes. The poet will not have failed to preserve his freedom of treatment even after he had created the dramatic cycle. The degrees of interconnexion may well have varied ; in the case of the *Persians*, which is interposed between dramas of legendary character, it is probable that the free form of composition was deliberately preferred. He won the first prize thirteen times and for the first time only in 484, thus disproving the truth of Joseph de Maistre's saying : *Qui n'a pas vaincu à trente ans, ne vaincra jamais.* Seven plays, ex-

empted from the wrong of time, are all that remain. They represent a collection made some time after Christ, and not earlier than the second century. The *Orestea* was his most famous work, and its separate members were so closely connected that the preservation of one seems to have entailed the preservation of the others. The *Prometheus Bound* was unique in subject and appealed to a sense of the marvellous. The *Persians* recorded a triumph of national patriotism ; the *Seven against Thebes* breathed the spirit of war. Possibly the beauty of its choral odes and their lofty religious tone protected the *Suppliants* from loss. More celebrated works than some of the survivors disappeared—*habent sua fata libelli.* If we have but little of the father of tragedy, that little is distinguished by a variety which is itself a characteristic of inventive powers of the highest order.

In his earlier years, his competitors Choerilus, Pratinas, and Phrynichus stood higher in popular approval. His first victory was not won until after fifteen years of effort. Even in the period when he had become the foremost tragic poet at Athens he was stirred to emulate his rivals in fields already marked as their own. Phrynichus, who had realized the tragic possibilities of themes drawn from contemporaneous history whose pathos might form a counterpart to that of the fall of Troy, and who had depicted the capture of Miletus, anticipated him in dramatizing the disaster of the Persians, the catastrophe already effected before the opening of the play, and the scene relegated to the Orient ; whereas Aeschylus handled the theme with deeper psychological insight, more telling effect and greater power to envisage the spirit of an entire nation. Phry-

nichus had, too, in all probability, preceded him in dealing with the myth of the Danaïds. "Poet is heir to poet, now as of yore."

Aeschylus' chief formal innovations consist in the reduction of the rôle of the chorus and above all in the addition of a second actor. This increase over the single actor of Thespis, in making possible the conflict of opposing wills, a more complete impersonation, and an organic advance in the action, stamps Aeschylus the true founder of the drama. Three persons (the coryphaeus included) were now available as speakers in a single scene. In the simpler plays the choral outweighs the dramatic element. In the *Suppliants* the chorus is the main figure, as it is to some extent in the *Persians*; in the *Orestea* it has become a vital factor in the dramatic economy. The *Suppliants* is ancient tragedy still in swaddling-clothes, the *Orestea* is tragedy in its full maturity. The poet had not hesitated in his older years to recognize the significance of the introduction of the third actor by the young Sophocles, audacious at his first leap into fame. "It is ever a joy for the old to learn," he said, pliant still when nearly seventy years of age. His later bettered his earlier work. His career is thus, at least in the sphere of dramatic craftsmanship, the record of a steady development of a poetic faculty inspired by genius of the highest order, a development suggesting the analogy of the greatest of English dramatists, much of whose early work consisted in refurbishing the works of other playwrights.

For his fables Aeschylus had, as his chiefest source, the large treasure-house of the epic, a mass of heroic

poetry, in his age still associated with the author of the *Iliad* and *Odyssey*—poetry whose substance was the legends of the olden times, refined by the taste and magnified by the art of the wandering minstrels, appealing to the common interests of the race and deriving its sanctity by the presence therein of the gods of the national faith and the human foretypes of the national ideals. In that heroic world Aeschylus lived as the modern dramatist lives in the world of his own day and generation. Homer had come to Athens with a new insistence since the recitation of his poems had been established as a fixed feature of the Pan-Athenaic festival, inaugurated or revived by Peisistratus. The old-time ways of thought were now invaded by a stream of epic, pre-eminently Ionic legend, and of this increment to the imagination Aeschylus, together with Pindar, was the first to see the possibilities for a poetic art that was to reflect the new spirit of the age. The limitations of life through custom, law, and religion in a people largely agrarian were now confronted by the limitless fancy of their kindred across the Aegean. Homer, above all other of the older poets, set the mind of Aeschylus in motion. The legends of the national epic poet, charged with the new-born Attic spirit as yet untroubled by the critical and mocking spirit born of the development of subjective thought in the time of Euripides, were to become the means to body forth a world in which God directs the affairs of men. With Aeschylus, the myth derived from Homer forms the very fabric of his work, and not, as in Pindar, an accessory element employed to illustrate and adorn. With Aeschylus, the myth serves to instruct and to elevate; and, in its tragic setting, appealed

to as wide a commonality of interest as that served by the epic, far wider than that served by the elegy or choral lyric. The epic spirit pervades Aeschylus' handling of his themes. He has epic breadth, epic vigour, epic picturesqueness. But it was not in reference to any other element than their epic substance that the poet, conscious of his indebtedness to the sovereign bard, declared that his dramas were morsels from the great banquet of Homer; as if he were one of the heroes, to whose portion, according to popular fancy, crumbs that fell from the table were assigned. Aeschylus, in fact, gave to the drama its tragic stamp by opening to it the epic domain.

It is the distinction of Aeschylus that he discerned in the heroic tales of the epic subjects fit for tragic art. His myths are drawn by preference from the Trojan, Argive, and Theban cycles, and have their source in *Iliad* and *Odyssey*, in the Cyclic epics, in Hesiod; and at times are influenced by their modification at the hands of the choral lyrists, especially Stesichorus. His predecessors did not, it seems, favour legends taken from the story of Achilles and Odysseus; while Sophocles is more dependent than he upon *Iliad* and *Odyssey*.

Connected with the Trojan War are the *Carians* or *Europe*, which dealt with the story of Sarpedon, the son of Zeus, whom Patroclus slew in battle; the *Myrmidons*, *Nereids*, *Ransom of Hector*, forming a trilogy whose themes were the death of Patroclus, the forging of the new arms of Achilles, the death of Hector and the mission of Priam to secure the body of his son, all having as their central figure the hero of the *Iliad*, whom Aeschylus, vying as it were with

Homer, recognizes as a truly tragic personage. In the *Psychostasia* (" Weighing of Souls "), Zeus himself, who in Homer is never seen by mortal eyes, was enstaged holding aloft the balance, one scale of which bore the soul of Achilles, the other that of Memnon, while Thetis and Aurora implore his favour each for her own son. The *Psychagogoi* (" Raising of Souls "), *Penelope*, *Ostologoi* (" Gatherers of Bones "), and *Circe*, dealt with the summoning of the spirits in Hades by Teiresias, and the adventures and death of Odysseus. Other Trojan subjects found a place in the *Mysians* and the *Telephus*, in the *Palamedes* and in the *Philoctetes*.

Argive legends occupy a place of peculiar importance in the extant work. First there are two tetralogies, consisting, in the one case, of the prehistoric *Suppliants*, *Egyptians*, *Danaïds*, with the satyr-play *Amymone* ; in the other, of the *Agamemnon*, *Libation-Bearers*, *Eumenides*, with the satyric *Proteus*. The *Prometheus* and the *Seven against Thebes* also have a connexion with Argos. Further, by the *Nemea*, *Argives*, *Eleusinians*, and by the *Net-Draggers*, *Seriphians*, *Phorcides*, a group dealing with the story of Perseus.

Theban legends occur in the *Oedipodea* (*Laïus*, *Oedipus*, *Seven against Thebes*, and *Sphinx*) ; and in three trilogies treating of themes connected with the orgiastic cult of Dionysus. Of these the most important was the *Lycurgea*, consisting of the *Edoni*, *Bassarae*, *Neaniskoi*, *Lycurgus*, and dealing with the conflict (and possibly the reconciliation) of the religion of Apollo Dionysus and that of Apollo Helios championed by Orpheus. Kindred in theme are the *Nurses of Dionysus*, *Bacchants*, *Xantriae*, *Pentheus*,

Semele, Alcmene. The *Heracleidae* also belongs in the Theban cycle.

Further legendary themes dealt with the story of the Argonauts, with Ajax and the contest for the arms of Achilles, the Calydonian Boar Hunt, *Oreithyia, Niobe,* etc. Legends extant in his own day in localities outside of Attica he collected from the mouth of the people and interwove into the *Women of Etna* and *Glaucus of the Sea.* It is in his preference for pre-Hellenic myths and especially for superhuman subjects that the poet differs most from his successors. The birth of Dionysus and the introduction of his worship into Thrace and Thebes, had peculiar attraction for him. His large imagination was at home in the realm of the prodigious, the marvellous, and the stupendous—in the *Prometheia* with its Titan hero ; in the *Psychagogoi,* the *Psychostasia* ; in the *Toxotides* (" Archer-Maidens "), he portrayed the offence and punishment of Actaeon ; in the *Phineus,* the Harpies befoul the food of the hero ; in the *Heliades,* Phaëthon drives to his ruin the steeds of the sun-god ; in the *Xantriae* the poet did not hesitate to introduce the Queen of Heaven in the guise of a priestess. He seems to have had a fondness for creatures of the sea, such as Glaucus, the daughters of Ocean, the daughters of Phorcys, the Nereids. Aeschylus was not content with the earth as the place of the tragic action ; the scene of the *Psychostasia* was laid in Olympus, that of the *Sisyphus,* in Hades. His successors restricted the appearance of the gods and confined their epiphanies to the world of men.

Of the plays found only in fragments and not connected with the extant dramas, the most popular

seem to have been the *Europe*, the trilogy consisting of the *Myrmidons*, *Nereids*, and *Ransom of Hector*, the *Lycurgea*, *Philoctetes*, *Psychostasia*, and *Niobe*.

The *Persians* was produced in 472, the *Seven against Thebes* in 467, the *Orestea* in 458. On internal grounds the *Suppliant Maidens* may be placed before the poet's first recorded victory (484); the *Prometheus*, either between the *Persians* and the *Seven* or between the *Seven* and the *Orestea*.

EDITIONS

I. All the Plays

1518, Aldine. 1552, Turnebus. 1552, Robortelli. (These three editions give only those parts of the Agamemnon found in the mutilated Medicean MS. In the Aldine and Turnebus Agam. 1159 is joined without a break to the mutilated beginning of the Choeph. Robortelli first separated the two plays.) 1557, Vettori (Victorius), first edition giving the Agam. entire (with observations by the printer, H. Stephanus). 1580, Canter. 1663, Stanley. 1745, Pauw. 1782–1794 (and 1809–1821) in 5 vols., 1800 (and 1827) in 2 vols., Schütz. 1794 (1795, 1806), Porson. 1794 (An III), La Porte du Theil. 1805 (1830), Bothe. 1809, Butler. 1812, Weise. 1817 (1827), Schäfer. 1823–30, Wellauer. 1825, Boissonade. 1827–69 (various editions), W. Dindorf. 1828 (1830), Scholefield. 1839, Doukas (mod. Greek). 1842, E. A. I. Ahrens. 1847, Paley (with Latin notes). 1852 (1859), G. Hermann. 1852–55, Hartung. 1855 (1889), Paley (with English notes). 1858–67, Weil (text only, 1884, 1907). 1871, Merkel (transcript of

the Medicean ms.). 1880, Kirchhoff. 1885–93, Wecklein. 1891–1910, Wecklein (with notes in modern Greek). 1898, Campbell. 1899 (1902), Sidgwick. 1914, Wilamowitz-Moellendorff.

Translations: (English verse)—1777 (1779), Potter. 1850, Blackie. 1868 (1872), Plumptre. 1873 (1890), Swanwick. 1890, Campbell. 1881, 1908, Morshead. 1903, Goldwin-Smith (except Suppliants). 1906–1908, Way.

English Prose—1822 (1843), Anonymous (Oxford). 1849 (1876), Buckley. 1864 (1871), Paley. 1893, Campbell (Oresteia). 1909, Headlam (W. and C. E. S.)

II. Separate Plays

Agamemnon: 1787, Wolf. 1818 ff., Blomfield. 1822, Tyrwhitt. 1822, Lafontaine. 1822, Prieur. 1830, Scholefield. 1833, Klausen. 1837, C. G. Haupt. 1839, G. C. W. Schneider. 1839 (1844), Peile. 1845, Paley (Oresteia). 1846, Franz (Orestie). 1847 (1869), Felton. 1847, Prieur. 1848, Conington (w. verse transl.). 1855, Enger. 1855, Karsten. 1856, Schneidewin. 1863, Keck. 1863, Nägelsbach. 1863, Enger (Klausen). 1864, Heusde. 1868, J. F. Davies (w. verse transl.). 1868, Weyrauch. 1874, Gilbert (Enger). 1878 (1882), B. H. Kennedy (w. verse transl.). 1880, Paley. 1881 (1905), Sidgwick. 1883, Hense (Schneidewin). 1884, Margoliouth. 1885, Wilamowitz-Moellendorff. 1888, Wecklein (Orestie). 1889 (1904), Verrall (w. prose transl.). 1895, Plüss (Enger). 1889, Blaydes. 1904, Proctor and Kenyon (Oresteia). 1910, Headlam-Pearson (w. verse transl.).

Translations[1]: 1824, Symmons. 1829, J. Kennedy.

[1] The translations of the separate plays are in verse unless otherwise indicated. Translations appended to editions of the separate plays are mentioned under the name of the editor.

1831, Harford. 1832, Medwin. 1849, Herbert. 1852, Peters. 1855, Blew. 1865, Milman. 1869, Dalton (Orestea). 1876, Fitzgerald. 1877, Browning. 1879, Earl of Carnarvon. 1900, Warr (Oresteia). 1904, Harman. 1904, Thring. 1906, Goodwin (prose). 1907, Paton. 1911, Platt (prose).

Choephoroe: 1819, Schwenk. 1822, Lafontaine. 1824 ff., Blomfield. 1825 (1835), Vendel-Heyl. 1835, Klausen. 1840, Peile. 1840, Bamberger. 1844 (1883), Paley. 1845, Paley (Oresteia). 1846, Franz (Orestie). 1856, de Jongh. 1857, Conington. 1862, J. F. Davies. 1862 (1889), Paley. 1883, Wecklein (Orestie). 1884, Heyse (Orestie). 1884 (1900), Sidgwick. 1888, Wecklein (Orestie). 1893, Verrall (w. prose transl.). 1896, Wilamowitz-Moellendorff. 1899, Blaydes. 1901, Tucker (w. prose transl.). 1901, Barnett. 1904, Proctor and Kenyon (Oresteia). 1906, Blass.

Translations: 1869, Dalton (Orestea). 1900, Warr (Oresteia).

Eumenides: 1794, Wakefield. 1799, G. Hermann. 1821, Schwenck. 1822, Burges. 1829, Rhally. 1833, K. O. Müller. 1838, Minckwitz. 1843, Scholefield. 1844, Linwood. 1845, Schömann. 1845, Paley (Oresteia). 1846, Franz (Orestie). 1848, Donaldson. 1853 (1870), Drake (w. verse transl.). 1857, Merkel. 1880, Paley. 1884, Heyse (Orestie). 1885, J. F. Davies (w. verse transl.). 1887 (1902), Sidgwick. 1888, Wecklein (Orestie). 1900, Blaydes. 1904, Proctor and Kenyon (Oresteia). 1907, Blass. 1908, Verrall (w. prose transl.).

Translations: 1855, Swayne. 1869, Dalton (Orestea). 1882, Prowett. 1885 (1906), Verrall (prose and verse). 1900, Warr (Oresteia).

Persians: 1779, Brunck. 1814 ff., Blomfield. 1825, Lange and Pinzger. 1830 (1860, 1878), A. N. (Paris). 1830 (1839), C. G. Haupt. 1837, G. C. W. Schneider. 1837, Lécluse. 1853, Meineke. 1866, Teuffel. 1869, Schiller. 1869, Merkel. 1876, Oberdick. 1879 (1884), Weil. 1879 (1907), Prickard. 1880, Paley.

1884 (1889), Weil. 1888, Conradt (Schiller). 1899, Weil. 1901, Inama. 1902, Jurenka. 1901, Wecklein (Teuffel). 1903, Sidgwick.

Translations: 1873, Gurney. (1890) Cooper. 1893, Crooke (prose).

Prometheus: 1548, Auratus. 1559, Garbitius. 1567. H. Stephanus. 1575, Benenatus. 1763, (Gesner). 1767, Morell. 1779, Brunck. 1781 (1826), Lange. 1781, Schütz. 1812 ff., Blomfield. 1826, C. G. Haupt. 1829 Anon. (Maire-Nyon). 1829, Lebas. 1831, Burges. 1834, G. C. W. Schneider. 1834, Griffiths. 1835, Vendel-Heyl. 1837 (1877), Woolsey. 1839, Minckwitz. 1844, Schoemann. 1845 (1865) Stiévenant. 1846, Richmond. 1846, Paley. 1851, Donaldson. 1853, Meineke. 1862 (1879), James Davies. 1870, L. Schmidt. 1870, Watson. 1872 (1893), Wecklein. 1874, Pinder. 1874, Guigniaut. 1878 (1907), Prickard. 1883, Mather. 1884 (1906), Weil. 1885, Stephenson. 1887 (1901), Glazebrook. 1891, Wecklein (transl. by Allen). 1896, Haines. 1898, Sikes and Willson. 1901, Laurence. 1903, Rackham. 1904, Valgimighi. 1905, Harry. 1905, Case.

Translations: 1832, Medwin. 1833, Miss Barrett (Mrs. Browning). 1843, Thoreau. 1849, Herbert. 1852, Clifford. 1866, Webster. 1867, Cayley. 1889, More (prose). 1890, Cooper. 1892, Earl of Carnarvon. 1892 (1902), Hailstone. 1895, Pember. 1896, Denman. 1902, Bevan. 1905, Case.

Seven against Thebes: 1581, Caselius. 1585, Morell (printer). 1758, Burton (re-edited by Burgess 1779). 1779, Brunck. 1812 ff., Blomfield. 1818, Schwenk. 1822, Prieur. 1825, Trollope. 1828, Lefranc. 1829, C. G. Haupt. 1834, G. C. W. Schneider. 1835, Griffiths. 1835, Vendel-Heyl. 1840, Pillon. 1853 (1875), Ritschl. 1864 (1878), James Davies. 1864, Sachtleben. 1868, Alexanderson. 1878 (1883), Paley. 1887, Verrall (w. prose transl.). 1884 (1894), Flagg. 1888, Verrall and Bayfield. 1902,

Wecklein. 1903, Sidgwick. 1908, Tucker (w. prose transl.).

Translations: 1878, Gurney. (1890) Cooper. (1912), Bevan.

SUPPLIANTS: 1821, Burges. 1829, C. G. Haupt. 1832, Grenouille. 1844 (1883), Paley. 1858, Schwerdt. 1861, Kruse. 1869, Oberdick. 1889, Tucker (w. prose transl.). 1902, Wecklein.

Translations: (1890) Cooper.

FRAGMENTS: Hermann[2] 1859. Wecklein 1910. Nauck *Tragicorum Graecorum Fragmenta*[2] 1889. Unlisted fragments: Smyth, *Am. Jour. Phil.* xli (1920).

SCHOLIA: of M in Wecklein's ed. 1885; many of the later scholia in Dindorf's ed., vol. 3, 1851; scholia in N on *Septem*, in Dindorf, *Philologus* xx, xxi (1863–64); on *Prometheus* in Smyth, *Harvard Stud. in Class. Phil.* xxxii (1921); *Scholia in Persas*, Dähnhardt, 1894.

LEXICA, etc.: Beatson 1830, Linwood 1843, Dindorf 1873–76 (with Supplement by L. Schmidt, 1876), Nauck *Tragicae dictionis index* 1892. *Aeschyli cantica*, Schroeder, 1907.

MANUSCRIPTS

Of the extant MSS. of Aeschylus (over 100 in number) the most ancient and the best (though by no means free from many and gross errors) is the Medicean, written about 1000. An independent tradition appears in certain of the later MSS., which are most numerous in the case of *Persians*, *Prometheus*, and *Seven against Thebes*, the plays most read and studied in the Byzantine period. Of the later MSS. none is earlier than 1200, a few date from the thirteenth century, while most belong to the three following centuries.

MSS. CITED

A Ambrosianus 886, cent. xiii, *Theb.* 69–470 with some omissions, *Pers.*

Arund. Arundelianus (Bodlean. Seldenianus supra 18), xv, *Prom.*, *Theb.*

Aug. Augustanus (Monacensis 546), xvi, *Eum.* 576 to end.

B Laurentianus 31. 3, dated 1286 (the last numeral is doubtful), *Prom.*, *Theb.*

Cant. Cantabrigiensis 2628 (Nn. 3. 17): Cant. 1, xiv, *Prom.*, *Theb.*, *Pers.* 1–1064; Cant. 2, xiv (latter half), *Prom.*, *Theb.*, *Pers.* 1–936.

E Escorialensis T. 1. 15, xvi, *Suppl.*

F Florentinus 31. 8, xiv, *Prom.*, *Theb.*, *Pers.*, *Agam.*, *Eum.* 1–581, 645–777, 808–1047.

G Guelferbytanus 88 (Wolfenbüttel), xiv, all seven plays with the same omissions as M. *Prom.*, *Theb.*, *Pers.* are in a later hand than the other plays.

H Heidelbergensis Palatinus 18, xiv, *Prom.* 270–1093, *Theb.*, *Pers.* 1–806, 882–1044.

K Laurentianus add. 11 (Abbazia Fior. 2886), xiv, *Prom.*, *Theb.*, *Pers.*

Lambeth. Lambethianus 1203, xiv, *Pers.*

L Laurentianus 32. 2, xiv (begin.), *Prom.*, *Theb.*, *Pers.* 1–922.

Lips. Leipzig, Senatorial Library of the City, 1. 4. 43, xv: Lips. 1 = *Prom.* 159–391, Lips. 2 *Prom.*, *Theb.*, *Pers.*

M Laurentianus Mediceus 32. 9, x or xi, seven plays, but lacking *Agam.* 311-1066, 1160–1673, and the beginning of *Choeph.* The Medicean MS. has been published in facsimile by Rostagno, 1896.

Mosc. Library of the Most Holy Synod at Moscow: 259 = Mosc. 1, xv or xiv, *Prom.*, *Theb.*, *Pers.*; 392 = Mosc. 2, xv or xvi, *Prom.*, *Theb.*

N Neapolitanus (Farnesianus) 2. F. 31, xiv, with the same contents as F. It contains the recension of Demetrius Triclinius and is thought by many to have been written by his own hand.

P Parisinus 2787, xiv (begin.), *Prom.*, *Theb.*, *Pers.*
Paris 2886 xv, *Prom.*, *Theb.*, *Pers.*, *Eum.*, *Suppl.*, xv.
Q Parisinus 2884, dated 1299, *Prom.*, *Theb.*, *Pers.*
R Romanus Vaticanus 57, xiv, *Prom.*, *Theb.*, *Pers.*
Rom. Romanus, Bibl. Naz. Vittorio Emanuele, xv or xvi, *Agam.*
Reg. 155 Regin. Suec. Vatic., xv, *Prom.*, *Theb.*
Vat. 58 Vaticanus 58, xv, *Prom.*, *Theb.*, *Pers.*
V Venetus Marcianus 468, xiii, *Prom.*, *Theb.*, *Pers.*, *Agam.* 1–348.
Ven. 3 Venetus Marcianus 616, xv or xiv, *Prom.*, *Theb.*, *Pers.*, *Agam.* 1–45, 1095–1673, *Eum.* 1–581, 645–777, 808–1047.
Vind. Vienna, Nationalbibliothek: 197 = Vind. 2, xiv-xv, *Prom.*, *Theb.*, *Pers.*; 279 = Vind. 4, xiv, *Prom.*, *Theb.*

Unless otherwise designated a reading cited in the Critical Apparatus is that of M. The later MSS. (usually summarized under the abbreviation recc.) are generally noted only when they disagree with M. M recc. indicates that certain of the later MSS. agree with M. M^1 M^2 denote respectively the first and the second hand of M; m^1 indicates a later hand than M, whether that of the original scribe or that of the Scholiast (Schol. M or m). Obvious misspellings and certain other minor errors or peculiarities of M are not reported. M always uses iota adscript. Fuller information on the readings of the later MSS. is given in the second edition of Hermann (1859) and in the edition of Wilamowitz (1914).

The text of Aeschylus was exposed to various forms of corruption long before the writing of the oldest extant manuscript. The autograph copy of the poet, which did not separate the words, was reproduced for the book-trade in the fifth and fourth centuries before Christ; actors' texts further dis-

turbed the tradition; the loss of the musical notation played havoc with the more difficult choral odes; the character of the script changed from age to age; and the shifting of pronunciation affected the spelling. Not earlier, it seems, than the fourth century after Christ there came into existence a book written in uncials and on parchment, which, in addition to the text of the plays, contained a selection of the commentary thereon by the Alexandrian and later grammarians; and presented the division of the lyric parts into cola made by Aristophanes of Byzantium. In the ninth century this text, our proper archetype, was transcribed in minuscules, and in more than one copy, each faulty and each containing a somewhat different text and body of explanatory material. From one of these copies in minuscules the Medicean manuscript is derived. This manuscript, written at the end of the tenth or beginning of the eleventh century by an unlearned scribe, is full of errors of the most varied character. Apart from corruptions of a more serious nature, it shows falsifications due to current pronunciation, blunders derived from the earlier transcription from uncials into minuscules, omissions and alterations of the proper order of words. Some part of these blemishes were noticed and removed by the scribe of the manuscript; but a greater number was detected by a scholarly reviser, who compared the text as written with its original and, possibly, with one other text at his command. To his hand is also due the addition of interlinear glosses and of marginal interpretations in uncials (the latter often so condensed as to be obscure) and the citation of alternative readings. Sundry later hands have introduced further corrections and altera-

tions derived in part from their sources, which range from the fourteenth to the fifteenth century, in part also from the exercise of independent judgment.

From one or more of the transcripts of the first manuscript in minuscules are derived, directly or indirectly, the oldest of the extant later manuscripts, dating from the end of the thirteenth century and from the fourteenth, which record different readings from those set forth by the Medicean. In part also these variations are due to the scribes themselves or to later scholars desirous of exhibiting their faculty of emendation. In the case of the triad—*Prometheus, Seven against Thebes,* and *Persians,* the plays of Aeschylus chiefly read and most often copied in the Byzantine period—the commentary, in the form of glosses and scholia, was enormously expanded, often overloading and confusing the original mass of annotation, and not without serious depredation of the text itself. Most independent of all the later students of Aeschylus in the Byzantine period was Demetrius Triclinius, who, despite his grievous falsification of tradition by reason of his perverse theories of metre, at times succeeded in ridding the text of persistent errors. Modern scholarship has removed most of the minor corruptions; but it is obliged to confess that the actual words of the poet are often beyond all hope of successful restoration. The gravest disturbances of the textual tradition antedate any period from which satisfactory testimony can be produced.

The text here presented as the basis of the translation has been constructed on the following principles. The authority of the Medicean is not to be rejected except under the gravest compulsion; the

readings of the later manuscripts, whether due to a tradition independent of the Medicean or to subsequent conjecture, are to be admitted only when the reading of the Medicean are untenable; and recourse is to be had to modern conjectures only when the readings of all the manuscripts is impossible or in the highest degree improbable. The Critical Apparatus thus aims to set forth, in a highly condensed form: (1) all departures of the printed text from the readings of the Medicean; (2) the discrepancies between the readings of the Medicean and those of the later manuscripts, regularly when the latter have been adopted, occasionally only when they deserve special attention; and (3) all cases when the readings of all the manuscripts have been deserted in favour of the emendations of scholars from the sixteenth century to the present day.

I am under obligation to all of the critical editors of the poet and to many of his translators.

Paris, Bibliothèque Nationale,
April 1922.

THE SUPPLIANT MAIDENS

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ
ΔΑΝΑΟΣ
ΒΑΣΙΛΕΥΣ ΑΡΓΕΙΩΝ
ΚΗΡΥΞ

DRAMATIS PERSONAE

Danaüs
Pelasgus, King of Argos
Herald of the Sons of Aegyptus
Chorus of the Daughters of Danaüs
Attendant Maidens.

Scene.—A sacred precinct on the shore not far from Argos. Many images of the gods are visible whose collective worship is denoted by a common altar.

Time.—Prehistoric.

ARGUMENT

Io, daughter of Inachus, King of Argos, was priestess of Hera, whose jealousy of her lord's love for the maiden brought upon her victim marring of mind and body; and she was driven distraught and in the semblance of a heifer made to wander over land and sea until she came to the land of the Nile. There she regained her human form by the mysterious touch of her lover Zeus, and bore a child Epaphus, from whom sprang Libya, and from her Belus and Agenor. Between Belus's two sons, Aegyptus and Danaüs, strife arose, and the fifty sons of Aegyptus wished to possess by forced marriage the fifty daughters of Danaüs. But the maidens, loathing the violence of their kinsmen, fled amain with their father to Argos, the home of their primal mother, and besought sanctuary from the king of that land, Pelasgus.

The hesitation of the king to vindicate to the suppliants the right of asylum, the triumph of that right by vote of the people of Argos, the arrival of the suitors in pursuit, preceded by their herald demanding the surrender of the maidens, and his repulse though threatening war, constitute the action of the play.

The sequel was contained in the Egyptians *and the* Danaïds. *Danaüs, forced to acquiesce in the demands of his nephews, enjoins upon his daughters the duty of killing their bridegrooms on the marriage night. All, save Hypermnestra, obey; she with splendid perfidy spares Lynceus out of love; and when brought to trial is defended by the goddess Aphrodite pleading that love of man and woman is sanctified by the love of Heaven for Earth.*

The play cannot be dated with precision, but since it antedates the Persians, *is unquestionably the oldest extant drama of European literature.*

ΙΚΕΤΙΔΕΣ

ΧΟΡΟΣ

Ζεὺς μὲν ἀφίκτωρ ἐπίδοι προφρόνως
στόλον ἡμέτερον νάιον ἀρθέντ'[1]
ἀπὸ προστομίων λεπτοψαμάθων[2]
  Νείλου. Δίαν δὲ λιποῦσαι[3]
χθόνα σύγχορτον Συρίᾳ φεύγομεν,
οὔτιν' ἐφ' αἵματι δημηλασίαν[4]
  ψήφῳ πόλεως γνωσθεῖσαν,[5]
ἀλλ' αὐτογενεῖ φυξανορίᾳ,[6]
γάμον Αἰγύπτου παίδων ἀσεβῆ
'ξονοταζόμεναι.[7]
Δαναὸς δὲ πατὴρ καὶ βούλαρχος
καὶ στασίαρχος τάδε πεσσονομῶν
  κύδιστ' ἀχέων ἐπέκρανε,
φεύγειν ἀνέδην διὰ κῦμ' ἅλιον,[8]
κέλσαι[9] δ' Ἄργους γαῖαν, ὅθεν δὴ
γένος ἡμέτερον τῆς οἰστροδόνου[10]
βοὸς ἐξ ἐπαφῆς κἀξ ἐπιπνοίας[11]
  Διὸς εὐχόμενον τετέλεσται.

Abbreviations: Herm(ann), Rob(ortellus), Turn(ebus), Vict(orius), Wilam(owitz).

1 ἀρόεντ': Turn.
2 λεπτομάθων: Pauw.
3 λειποῦσαι: Turn.
4 δημηλασίᾳ: Auratus.
5 γνωσθεῖσαι: M. Schmidt.
6 αὐτογένητον φυλαξάνοραν (λα in erasure): Bamberger.
7 ὀνοταζόμεναι: Tucker.

THE SUPPLIANT MAIDENS

[*Enter a company of maidens, who have fled from Egypt and just landed on the shores of Argos; with them their father*]

CHORUS

May Zeus, who guardeth suppliants, of his grace look upon our company that took ship and put to sea from the outmost land of fine sand at the outlets of the Nile. For we have fled the land of Zeus[1] whose pastures border upon Syria, and are fugitives, not indeed by public ban of outlawry pronounced for deed of blood, but by our own act to escape the suit of man, since we abhor, as impious, all wedlock with the sons of Aegyptus. It was Danaüs, our sire, author of our counsels and leader of our band, who, weighing well our course, decided, as best for our good report in a choice of evils, that we flee with all speed over the billows of the main and find a haven on Argos' shore. For thence, indeed, hath grown our race that claims to have sprung from the caressing of the gnat-tormented heifer at the hands of Zeus, and from the on-breathing of his love.

[1] Or "the land divine" (δῖαν with M). But see l. 558.

[8] διακυμ.αλέον M, διακυμβαλέον GP: Canter from Hesychius. [9] κεασαι: Sophianus.
[10] οἰστροδόμου: Turn. [11] ἐπι.νοίας (π erased) M.

τίν᾽ ἂν οὖν[1] χώραν εὔφρονα μᾶλλον
τῆσδ᾽ ἀφικοίμεθα
σὺν τοῖσδ᾽ ἱκετῶν ἐγχειριδίοις
ἐριοστέπτοισι[2] κλάδοισιν;
ὦ πόλις, ὦ[3] γῆ, καὶ λευκὸν ὕδωρ,
ὕπατοί τε θεοί, καὶ βαρύτιμοι
χθόνιοι θήκας κατέχοντες,
καὶ Ζεὺς σωτὴρ τρίτος, οἰκοφύλαξ
ὁσίων ἀνδρῶν, δέξασθ᾽[4] ἱκέτην
τὸν θηλυγενῆ στόλον αἰδοίῳ
πνεύματι χώρας· ἀρσενοπληθῆ δ᾽
ἑσμὸν ὑβριστὴν Αἰγυπτογενῆ,
πρὶν πόδα χέρσῳ τῇδ᾽ ἐν ἀσώδει
θεῖναι, ξὺν ὄχῳ ταχυήρει
πέμψατε πόντονδ᾽· ἔνθα δὲ λαίλαπι
χειμωνοτύπῳ, βροντῇ στεροπῇ τ᾽
ὀμβροφόροισίν τ᾽ ἀνέμοις ἀγρίας
ἁλὸς ἀντήσαντες, ὄλοιντο,
πρίν ποτε λέκτρων, ὧν θέμις εἴργει,
σφετεριξάμενοι[5] πατραδέλφειαν[6]
τήνδ᾽ ἀεκόντων ἐπιβῆναι.

νῦν δ᾽ ἐπικεκλομένα[7] [στρ. α.
Δῖον πόρτιν ὑπερ-
πόντιον τιμάορ᾽, ἶνίν τ᾽
ἀνθονομούσας[8] προγόνου
βοὸς ἐξ ἐπιπνοίας[9]
Ζηνὸς ἔφαψιν· ἐπωνυμίᾳ δ᾽
ἐπεκραίνετο μόρσιμος αἰὼν
εὐλόγως,
Ἔπαφόν τ᾽ ἐγέννασεν·

Nay, to what land more delightsome than this could we come with these wool-wreathed branches in our hands, sole weapons of the suppliant? O realm, O land, and clear water; ye gods on high and ye nether powers, grievous in your vengeance, that inhabit the tomb; and thou, Zeus the Saviour, who art invoked third,[1] the guardian of the habitations of righteous men: receive as suppliants this band of women with the compassionate spirit of the land; but the thronging swarm of wanton men born of Aegyptus, ere they set foot upon this marshy land, do ye drive seaward—them and with them their swift barque—and there may they encounter a cruel sea with thunder, lightning, and rain-charged winds, and perish by the tempest's buffeting blasts, ere ever they lay their hands on us, their cousins, and mount unwilling beds from which Right holds them aloof.

And now I invoke, as our champion from beyond the sea, the calf begotten of Zeus, the offspring of the flower-browsing cow, our ancestress, the "caress" of Zeus by his on-breathing—and the appointed period confirmed itself in a name suited to the event, and it was "Epaphus"[2] that she brought forth.

[1] With reference to the order of invocation in libations: (1) Olympian Zeus, (2) the Heroes, cp. l. 25, (3) Zeus the Saviour. Cp. Frag. 55.
[2] Epaphus signifies "touch," "caress." See l. 315.

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[1] τίνα. οὖν: Burges.
[2] ἱεροστέπτοισι: Auratus.
[3] ὧν . . . ὧν: Rob.
[4] δέξαιθ': Heath.
[5] σφετεριξάμενον: Herm.
[6] πατραδελφίαν: Pauw.
[7] ἐπικεκλόμεναι: Turn.
[8] ἀνθονόμους τᾶς: Porson.
[9] ἐπιπνοίαις: Rob.

ὄντ'[1] ἐπιλεξαμένα, [ἀντ. α.
νῦν ἐν ποιονόμοις
ματρὸς ἀρχαίας τόποις τῶν
πρόσθε πόνων μνασαμένα,
τά τε νῦν ἐπιδείξω
πιστὰ τεκμήρια γαιονόμοις,
τὰ δ' ἄελπτά[2] περ ὄντα φανεῖται.
γνώσεται
δὲ λόγους τις ἐν μάκει.

εἰ δὲ κυρεῖ τις πέλας οἰωνοπόλων [στρ. β.
ἔγγαιος οἶκτον [οἰκτρὸν][3] ἀίων,
δοξάσει τις ἀκούειν[4] ὄπα τᾶς Τηρεΐας
Μήτιδος οἰκτρᾶς ἀλόχου,
κιρκηλάτου τ' ἀηδόνος,[5]

ἅτ' ἀπὸ[6] χλωρῶν πετάλων[7] ἐργομένα [ἀντ. β.
πενθεῖ μὲν[8] οἶκτον ἠθέων·
ξυντίθησι δὲ παιδὸς μόρον, ὡς αὐτοφόνως
ὤλετο πρὸς χειρὸς ἕθεν[9]
δυσμάτορος κότου τυχών·

τὼς καὶ ἐγὼ φιλόδυρ- [στρ. γ.
τος[10] Ἰαονίοισι νόμοισι
δάπτω τὰν ἁπαλὰν
Νειλοθερῆ παρειὰν
ἀπειρόδακρύν τε καρδίαν.
γοεδνὰ δ' ἀνθεμίζομαι
δειμαίνουσα φίλους,[11] τᾶσδε φυγᾶς
ἀερίας ἀπὸ γᾶς
εἴ τις ἐστὶ κηδεμών.

To him I cry for succour. And now in the region wherein our primal mother pastured, by recounting the story of her distress of yore, I shall for the nonce set forth trustworthy assurances to the inhabitants of the land ; and other warranty, though unlooked for, shall yet appear. And men shall come to know the truth as my tale proceeds.

Now if haply there be nigh some dweller in the land who knoweth the notes of birds, when our plaint greets his ear, he will fancy that he hears the voice of Metis, Tereus' piteous wife, the hawk-chased nightingale.

For she, constrained to leave her green leaves, ever maketh dolorous lament for her wonted haunts, and blendeth therewith the tale of her own child's doom—how that he perished, destroyed by her own hand, victim of the wrath of an unnatural mother.

Even so I, indulging my grief in Ionian strains, fret my soft cheek summered by Nile's sun and my heart unexercised in tears ; and I cull the flowers of grief, in anxiety whether there is any friendly kinsman here to champion our band that has fled from the haze-shrouded land.

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[1] *δὲ ἐγέννασε ἐ|όντ'* changed to *δὲ γέννασ ἐ|όντ'* M : Porson.
[2] *τεκμήρια τά τ' ἀνόμοια οἶδ' ἄελπτα* : Paley from Herm.
[3] [*οἰκτρὸν*]: Schwenck.
[4] *ἀκούων* : Heath.
[5] *ἀηδονῆς* : Turn.
[6] *ἆτα(ο M^2)πο* : Vict.
[7] *χώρων ποταμῶν τ'* : Herm.
[8] *νέον* : *μὲν* Haecker.
[9] *ἕο ἐν* : Porson.
[10] *φιλοδύρτοις* : Heath.
[11] *φόλους* M, *φίλους* m^1.

ἀλλά, θεοὶ[1] γενέται, [ἀντ. γ.
κλύετ᾽ εὖ τὸ δίκαιον ἰδόντες·
ἥβᾳ[2] μὴ τέλεον
δόντες ἔχειν παρ᾽ αἶσαν,
ὕβριν δ᾽ ἑτοίμως στυγοῦντες,[3]
πέλοιτ᾽ ἂν ἔνδικοι γάμοις.
ἔστι δὲ κἀκ πολέμου[4] τειρομένοις
βωμὸς ἀρῆς[5] φυγάσιν
ῥῦμα, δαιμόνων σέβας.

εὖ δ᾽ εἴη Διόθεν[6] παναληθῶς. [στρ. δ.
Διὸς ἵμερος οὐκ εὐθήρατος ἐτύχθη.
παντᾷ[7] τοι φλεγέθει
κἀν σκότῳ μελαίνᾳ ξὺν τύχᾳ[8]
μερόπεσσι λαοῖς.

πίπτει δ᾽ ἀσφαλὲς οὐδ᾽ ἐπὶ νώτῳ, [ἀντ. δ.
κορυφᾷ Διὸς εἰ κρανθῇ πρᾶγμα τέλειον.
δαυλοὶ γὰρ πραπίδων
δάσκιοί τε τείνουσιν πόροι
κατιδεῖν[9] ἄφραστοι.

ἰάπτει δ᾽ ἐλπίδων[10] [στρ. ε.
ἀφ᾽ ὑψιπύργων πανώλεις
βροτούς, βίαν δ᾽
οὔτιν᾽ ἐξοπλίζει·
πᾶν ἄπονον[11] δαιμονίων.
ἥμενος ὃν[12] φρόνημά πως
αὐτόθεν ἐξέπραξεν ἔμπας
ἑδράνων ἐφ᾽ ἁγνῶν.

ἰδέσθω δ᾽ εἰς[13] ὕβριν [ἀντ. ε.

But, ye gods of our race, hearken unto me, and regard with favour the cause of righteousness; if ye grant not unto youth to have fulfilment of its unholy desires, but eagerly abhor wantonness, ye would be altogether righteous toward marriage. Even for those who flee hard-pressed from war there is an altar, a shelter 'gainst harm through awe of the powers of heaven.

But may Zeus vouchsafe that in all truth it go well with us. Whereon Zeus hath set his desire, that is hard to trace: verily it flareth everywhere, even in the gloom, howbeit attended by events obscure to mortal man.

Secure it falleth, and not upon its back, whatsoever is decreed unto fulfilment by the nod of Zeus; for the pathways of his understanding stretch dark and tangled, beyond ken to scan.

From their high-towering hopes he hurleth mankind to utter destruction; yet he arrayeth no armed violence—all that is wrought by the powers divine is free from toil. Seated on his holy throne, whence he removeth not, nevertheless in mysterious wise he maketh his thought to deed.

So let him look upon outrage wrought by men,

[1] θεοὶ οἱ: Porson. [2] ἥβαι M, ἡ βαι P, ἠ καὶ G, καὶ E.
[3] στυγόντες: Turn. [4] πτολέμου: Rob. [5] ἄρης M, ἀρῆς G.
[6] εἰθείη διὸς εὖ M (εἴθ' εἴη P): εὖ δ' εἴη Heath: Διόθεν Weil.
[7] πάνται M, πάντᾳ G, πάντα E.
[8] μέλαιναι ξυντύχαι M, μέλαιναι ξὺν τύχᾳ E: Porson.
[9] κατειδεῖν MG, κατιδεῖν E.
[10] δὲ ἀπιδὼν: Herm. [11] τὰν ἄποινον: Wellauer.
[12] ἥμενον ἄν: Paley. [13] ἐς: Bothe.

βρότειον, οἵᾳ[1] νεάζει
πυθμὴν δι' ἁ-
μὸν γάμον τεθαλὼς[2]
δυσπαραβούλοισι φρεσίν,
καὶ διάνοιαν μαινόλιν[3]
κέντρον ἔχων ἄφυκτον, ἄταν[4] δ'
ἀπάτᾳ[5] μεταγνούς.

τοιαῦτα πάθεα μέλεα θρεομένα λέγω[6] [στρ. ζ.
λιγέα βαρέα δακρυοπετῆ,
ἰὴ ἰή,
ἰηλέμοισιν ἐμπρεπῆ· [θρεομένη μέλη][7]
ζῶσα γόοις με τιμῶ.

ἱλεοῦμαι[8] μὲν Ἀπίαν βοῦνιν, [ἐφυμν. α.
καρβᾶνα δ' αὐδὰν
εὖ, γᾶ, κοννεῖς.[9]
πολλάκι δ' ἐμπίτνω ξὺν λακίδι
λινοσινεῖ[10]
Σιδονίᾳ[11] καλύπτρᾳ.

θεοῖς δ' ἐναγέα τέλεα πελομένων καλῶς [ἀντ. ζ.
ἐπίδρομ', ὁπόθι[12] θάνατος ἀπῇ.[13]
ἰὼ ἰώ,
ἰὼ δυσάγκριτοι πόνοι.
ποῖ τόδε κῦμ' ἀπάξει;

ἱλεοῦμαι μὲν Ἀπίαν βοῦνιν, [ἐφυμν. α.
καρβᾶνα δ' αὐδὰν
εὖ, γᾶ, κοννεῖς.
πολλάκι δ' ἐμπίτνω[14] ξὺν λακίδι
λινοσινεῖ
Σιδονίᾳ καλύπτρᾳ.

how the old stock shoots out afresh in their wooing of us, burgeoning with thoughts of evil intent, its frenzied purpose an irresistible goad, through delusion their minds turned to folly.

Such piteous strains of woe I utter in my plaint, now shrill, now deep, blended with falling tears—strains meet (alas, alas!) for funeral wails; while yet I live, I chant my own dirge.

I invoke the grace of Apia's land of hills (for well, O land, thou canst understand my barbarous speech), and oft I lay my hands upon my Sidonian veil and rend its linen into shreds.

Sacrifices in satisfaction of vows are rendered freely unto Heaven when all fares well, if only there be escape from death. Alas, alas, perplexing troubles! Whither will this wave of trouble bear me away?

I invoke the grace of Apia's land of hills (for well, O land, thou canst understand my barbarous speech), and oft I lay my hands upon my Sidonian veil and rend its linen into shreds.

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[1] *οἶα* M, *οἴα* E: Schütz. [2] *τὸ θάλος*: Bothe.
[3] *μενόλιν* M, *μαινόλιν* schol. M.
[4] *ἄται* (*ι* in erasure) M, *ἄταν* G² Aldina.
[5] *ἀπάται* (*ι* in erasure) M. [6] *λέγων*: Stanley.
[7] [*θρεομένη μέλη*] Porson. [8] *ἱλέωμαι*: Wilam.
[9] *εὐακοννεῖς* (*εὐγακόννις* l. 130): Boissonade.
[10] *λίνοισιν ἧι* (l. 132 *αἴνοισινῆ*): Bücheler, Tucker.
[11] *σι.δονίαι*, *ν* erased, M¹ and so l. 133.
[12] *ἐπιδρόμωπόθι* with *ο* over *ω* M. [13] *ὅπηι* M: *ἀπῇ* schol.
[14] *ἐνπιτνῶ* changed to *ἐμπιτνῶ* M².

πλάτα μὲν οὖν λινορραφής τε [στρ. η.
δόμος ἅλα στέγων δορὸς
ἀχείματόν[1] μ' ἔπεμπε σὺν πνοαῖς·[2]
οὐδὲ μέμφομαι·
τελευτὰς[3] δ' ἐν χρόνῳ
πατήρ μοι[4] παντόπτας
πρευμενεῖς κτίσειεν,

σπέρμα σεμνᾶς μέγα ματρὸς [ἐφυμν. β.
εὐνὰς ἀνδρῶν, ἒ ἕ,
ἄγαμον ἀδάματον[5] ἐκφυγεῖν.

θέλουσα δ' αὖ θέλουσαν ἁγνά μ' [ἀντ. η.
ἐπιδέτω Διὸς κόρα,
ἔχουσα σέμν' ἐνώπι' ἀσφαλῶς,[6]
παντὶ δὲ σθένει[7]
διωγμοῖς ἀσχαλῶσ'[8]
ἀδμήτας ἀδμήτα
ῥύσιος γενέσθω,

σπέρμα σεμνᾶς μέγα ματρὸς [ἐφυμν. β.
εὐνὰς ἀνδρῶν, ἒ ἕ,
ἄγαμον ἀδάματον ἐκφυγεῖν.

εἰ δὲ[9] μή, μελανθὲς [στρ. θ.
ἡλιόκτυπον[10] γένος
τὸν γάιον,[11]
τὸν πολυξενώτατον
Ζῆνα τῶν κεκμηκότων
ἱξόμεσθα σὺν κλάδοις
ἀρτάναις θανοῦσαι,
μὴ τυχοῦσαι θεῶν Ὀλυμπίων.

Our oars, indeed, and our timbered barque, girdled with flaxen cordage[1] to withstand the sea, sped me on by help of favouring gales, unharmed of all tempests; nor have I ground of complaint. But may the all-seeing Father stablish a kindly issue in due time—

That the mighty seed of our august mother may escape, unwedded, unvanquished, ah me, the embrace of man.

And may Zeus' pure daughter, she that holdeth in security the stately portal wall, of her gracious will, meeting my will, look upon me; and, grieved at our pursuit, come with all her might, a virgin to a virgin's aid, to deliver me—

That the mighty seed of our august mother may escape, unwedded, unvanquished, ah me, the embrace of man.

Yet, if she will not, we, a swart, sun-smitten race, with suppliant boughs will fare unto the nether Zeus, Zeus the great hospitaler of the dead; for if the gods of Olympus hearken not unto us, we will perish by the noose.

[1] Undergirding ropes (ὑποζώματα) to brace a ship's sides. Cp. l. 441.

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[1] ἀχίματον: Turn. [2] συμπνοιαῖς: Porson.
[3] τελευτᾶς: Burges. [4] ὁ: μοι Hartung.
[5] ἀδάμαντον and l. 153: Bothe.
[6] ἀσφαλὲς: schol.
[7] σθένοσ* changed to σθένουσι M: Heath.
[8] διωγμοῖσι δ' ἀσφαλέας: Herm.
[9] εἰδῆ: schol. Turn. [10] ἠδιόκτυπον: Wellauer.
[11] ταιον: Wellauer.

ἆ Ζήν, Ἰοῦς ἰῷ[1] [ἐφυμν. γ.
μῆνις μάστειρ᾽ ἐκ θεῶν·
κοννῶ δ᾽ ἄγαν[2]
γαμετᾶς οὐρανόνικον.[3]
χαλεποῦ γὰρ ἐκ
πνεύματος εἶσι χειμών.

καὶ τότ᾽ οὐ δικαίοις [ἀντ. θ.
Ζεὺς ἐνέξεται[4] λόγοις,
τὸν τᾶς βοὸς
παῖδ᾽ ἀτιμάσας, τὸν αὐ-
τός ποτ᾽ ἔκτισεν γόνῳ,
νῦν ἔχων παλίντροπον
ὄψιν ἐν λιταῖσιν;
ὑψόθεν δ᾽ εὖ κλύοι καλούμενος.

<ἆ Ζήν, Ἰοῦς ἰῷ [ἐφυμν. γ.
μῆνις μάστειρ᾽ ἐκ θεῶν·
κοννῶ δ᾽ ἄγαν
γαμετᾶς οὐρανόνικον
χαλεποῦ γὰρ ἐκ
πνεύματος εἶσι χειμών.>[5]

ΔΑΝΑΟΣ

παῖδες, φρονεῖν χρή· ξὺν φρονοῦντι δ᾽ ἥκετε[6]
πιστῷ γέροντι τῷδε ναυκλήρῳ πατρί.
καὶ τἀπὶ χέρσου νῦν προμηθίαν[7] λαβὼν[8]
αἰνῶ φυλάξαι τἄμ᾽ ἔπη δελτουμένας.
ὁρῶ κόνιν, ἄναυδον ἄγγελον στρατοῦ·
σύριγγες οὐ σιγῶσιν ἀξονήλατοι·
ὄχλον δ᾽ ὑπασπιστῆρα καὶ δορυσσόον
λεύσσω, ξὺν ἵπποις καμπύλοις τ᾽ ὀχήμασιν·

Ah Zeus, 'tis through poisonous hate of Io that vengeance from the gods pursueth us.[1] I ken thy consort's spite that subdueth all heaven; for upon a stubborn wind followeth a stormy sea.

And shall not Zeus then be liable to the charge of injustice that he hath contemned the child of the heifer, the child whom he himself begat of yore, his very own, now that he holdeth his face averted from our prayers? Nay, may he from on high hearken to our call!

Ah Zeus, 'tis through poisonous hate of Io that vengeance from the gods pursueth us. I ken thy consort's spite that subdueth all heaven; for upon a stubborn wind followeth a stormy sea.

Danaüs

My children, ye must be prudent. A prudent captain of your voyage was your trusty old father here with whom ye came. And now that I have taken forethought also as to what may befall us here ashore, I charge you, record my injunctions on the tablets of your minds and give them good heed.

I descry a dust, the voiceless herald of a host; the axle-driven wheels are not silent in their sockets. I behold a throng, armed with shields and wielding spears, with steeds and curved chariots.

[1] The assets of public debtors and exiles were ascertained and secured at Athens by officers called *μαστῆρες*.

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[1] *ἀζηνὶοὐσίω* M with accents apparently erased: *ἆ Ζήν, Ἰοῦς* schol. Hartung: *ἰῷ* Herm., Paley.
[2] *κοννωδάταν* M: Bamberger.
[3] *γαμετουρανόνεικον*: Vict. [4] *ἐνεύξεται*: Porson.
[5] Ephymnion repeated by Canter. [6] *ἵκετε*: Porson.
[7] *προμήθειαν* with *ι* over *ει* M. [8] *λαβεῖν*: Wordsworth.

τάχ᾽ ἂν πρὸς ἡμᾶς τῆσδε γῆς ἀρχηγέται
ὀπτῆρες εἶεν ἀγγέλων πεπυσμένοι.
ἀλλ᾽ εἴτ᾽ ἀπήμων εἴτε καὶ τεθηγμένος[1]
ὠμῇ ξὺν ὀργῇ τόνδ᾽ ἐπόρνυται στόλον,
ἄμεινόν ἐστι παντὸς εἵνεκ᾽, ὦ κόραι,
πάγον προσίζειν τόνδ᾽[2] ἀγωνίων θεῶν.
κρεῖσσον[3] δὲ πύργου βωμός, ἄρρηκτον σάκος.
ἀλλ᾽ ὡς τάχιστα βᾶτε, καὶ λευκοστεφεῖς
ἱκετηρίας, ἀγάλματ᾽ αἰδοίου Διός,
σεμνῶς[4] ἔχουσαι διὰ χερῶν εὐωνύμων,[5]
αἰδοῖα καὶ γοεδνὰ[6] καὶ ζαχρεῖ᾽[7] ἔπη
ξένους ἀμείβεσθ᾽, ὡς ἐπήλυδας πρέπει,
τορῶς λέγουσαι τάσδ᾽ ἀναιμάκτους φυγάς.
φθογγῇ[8] δ᾽ ἑπέσθω πρῶτα μὲν τὸ μὴ θρασύ,
τὸ μὴ μάταιον δ᾽ ἐκ μετωποσωφρόνων[9]
ἴτω προσώπων ὄμματος παρ᾽ ἡσύχου.
καὶ μὴ πρόλεσχος μηδ᾽ ἐφολκὸς ἐν λόγῳ
γένῃ· τὸ τῇδε κάρτ᾽ ἐπίφθονον γένος.
μέμνησο δ᾽ εἴκειν· χρεῖος εἶ ξένη[10] φυγάς.
θρασυστομεῖν γὰρ οὐ πρέπει τοὺς ἥσσονας.

ΧΟΡΟΣ

πάτερ, φρονούντως[11] πρὸς φρονοῦντας ἐννέπεις.
φυλάξομαι δὲ τάσδε μεμνῆσθαι σέθεν
κεδνὰς ἐφετμάς· Ζεὺς δὲ γεννήτωρ ἴδοι.

ΔΑΝΑΟΣ

ἴδοιτο δῆτα πρευμενοῦς ἀπ᾽ ὄμματος.

[1] τεθειμένος: Pearson. [2] τῶνδ᾽: Turn.
[3] κρείσσων changed to κρεῖσσον M. [4] σεμνὸς M, σεμνῶς m.
[5] συνωνύμων M, εὐωνύμων schol. M. [6] γοείδηα: Rob.
[7] τὰ χρέα: Geel. [8] φθογγὴ M, φθογγῇ E: Pauw.
[9] μετώπω σωφρονῶν M, μετωπωσωφρόνων P: Porson.

Haply they are the princes of the land come to look on us, apprised by messengers. But be it with harmless intent or whetted with savage wrath that the host urges on this array, 'twere better, damsels, in any case, to seat yourselves at yon mound sacred to the gods there assembled.[1] Stronger than a castle is an altar—'tis a shield invulnerable. Hie ye, and in reverent wise holding in your left hands your white-wreathed suppliant boughs, sacred emblems of Zeus the pitiful, make answer unto the strangers, as beseemeth aliens, in piteous and plaintive language of sore need, telling them clearly of your flight, how it was unstained by deed of blood. Above all let your speech be attended by no boldness, and let no froward glance proceed from out your tranquil eyes, even from countenances marked by a modest front. In your utterance be not forward nor yet lagging—the folk here is exceeding apt to take offence. And remember to be submissive: thou art an alien, a fugitive, and in need. Boldness of speech beseemeth not the weak.

CHORUS

Father, thy words are prudent and they fall on prudent ears. I will take heed of these wise hests of thine, and hold them in remembrance. May Zeus, the author of our race, behold us!

DANAÜS

May he indeed behold you, and with a gracious eye.

[1] ἀγών has here the force of ἀγορά, place of assembly. Cp. l. 222.

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[10] εἶξεν ᾗ: Sophianus.
[11] φρονοῦντος changed to φρονούντως m.

ΧΟΡΟΣ

208 θέλοιμ᾽ ἂν ἤδη σοὶ πέλας θρόνους ἔχειν.

ΔΑΝΑΟΣ

207 μή νυν[1] σχόλαζε, μηχανῆς δ᾽ ἔστω κράτος.

ΧΟΡΟΣ

209 ὦ[2] Ζεῦ,[3] κόπων οἴκτιρε[4] μὴ ἀπολωλότας.[5]

ΔΑΝΑΟΣ

κείνου θέλοντος εὖ τελευτήσει τάδε.

ΧΟΡΟΣ

. . . . . .

ΔΑΝΑΟΣ

καὶ Ζηνὸς ὄρνιν τόνδε νῦν κικλήσκετε.[6]

ΧΟΡΟΣ

καλοῦμεν αὐγὰς ἡλίου σωτηρίους,—

ΔΑΝΑΟΣ

ἁγνόν τ᾽ Ἀπόλλω, φυγάδ᾽ ἀπ᾽ οὐρανοῦ θεόν.

ΧΟΡΟΣ

εἰδὼς ἂν αἶσαν τήνδε συγγνοίη[7] βροτοῖς.

ΔΑΝΑΟΣ

συγγνοῖτο δῆτα καὶ παρασταίη πρόφρων.

[1] μηνῦν M, μὴ νῦν E: Dindorf. [2] ἰὼ: Vict.
[3] ζεὺς M changed to ζεῦ m. [4] οἴκτειρε: Kirchhoff.
[5] ll. 207-210, Hermann's arrangement with lacuna at 212.

CHORUS

I would fain even now be seated by thy side.

DANAÜS

Then tarry not, but put thy purpose into act.

CHORUS

O Zeus, have pity upon our troubles ere yet we are undone.

DANAÜS

If he but so vouchsafe, all will end well.

CHORUS

[*A verse is here lost.*]

DANAÜS

Invoke now also yon bird of Zeus.

CHORUS

We invoke the saving beams of the Sun.

DANAÜS

Pure Apollo, too, who, though a god, was exiled once from heaven.

CHORUS

Knowing this our lot, he may well have compassion on mortals.

DANAÜS

May he in truth have compassion, and of his grace stand by to defend.

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[6] *κικλίσκεται* changed to *κικλήσκεται* M: Rob., *κικλήσκετε* Wilam. [7] *εὐγνώη*: Lobeck.

ΧΟΡΟΣ

τίν᾽ οὖν κικλήσκω[1] τῶνδε δαιμόνων ἔτι;

ΔΑΝΑΟΣ

ὁρῶ τρίαιναν τήνδε σημεῖον θεοῦ.

ΧΟΡΟΣ

ἀλλ᾽ εὖ τ᾽ ἔπεμψεν εὖ τε δεξάσθω χθονί.

ΔΑΝΑΟΣ

Ἑρμῆς ὅδ᾽ ἄλλος τοῖσιν Ἑλλήνων νόμοις,

ΧΟΡΟΣ

ἐλευθέροις νυν ἐσθλὰ κηρυκευέτω.

ΔΑΝΑΟΣ

πάντων δ᾽ ἀνάκτων τῶνδε κοινοβωμίαν
σέβεσθ᾽· ἐν ἁγνῷ δ᾽ ἑσμὸς ὣς πελειάδων
ἵζεσθε κίρκων[2] τῶν ὁμοπτέρων φόβῳ,
ἐχθρῶν ὁμαίμων καὶ μιαινόντων γένος.
ὄρνιθος ὄρνις πῶς ἂν ἁγνεύοι[3] φαγών;
πῶς δ᾽ ἂν γαμῶν ἄκουσαν ἄκοντος πάρα
ἁγνὸς γένοιτ᾽ ἄν; οὐδὲ μὴ ᾽ν Ἅιδου θανὼν
φύγῃ ματαίων[4] αἰτίας, πράξας τάδε.
κἀκεῖ δικάζει τἀπλακήμαθ᾽,[5] ὡς λόγος,
Ζεὺς ἄλλος ἐν καμοῦσιν ὑστάτας δίκας.
σκοπεῖτε, κἀμείβεσθε τόνδε τὸν τρόπον,[6]
ὅπως ἂν ὑμῖν πρᾶγος εὖ νικᾷ τόδε.

[1] κικλίσκω: κικλήσκω Canter, κικλῄσκω Wilam.
[2] ἵζεσθαι κρέκω M (ἵζεσθε κέρκω marg. m): Rob.
ἀναινεύοι MSS.: ἀναγνεύοι Plutarch, *Mor.* 417 f, 607 e.
[4] μάταιον: Schütz. [5] ταπλα ἐν μαβως: Vict.
[6] τόπον: Stanley.

CHORUS

Whom, further, of these divinities must I invoke?

DANAÜS

I behold a trident here, token of its god.

CHORUS

Well did he speed us hither and well may he receive us in this land.

DANAÜS

Here, too, is Hermes, according to the Hellenic wont.

CHORUS

May he then herald good tidings to the free!

DANAÜS

And do reverence to the common altar of all these protecting powers; and seat yourselves on holy ground like a flock of doves in dread of hawks of the same feathered tribe—kindred, yet foes, who would fain pollute their race. If bird prey on bird, how can it be pure? And how can man be pure who would wrest from an unwilling sire an unwilling bride? Nay, for such an act, not even in the realm of Hades, after death, shall he escape arraignment for outrage. There also, so men tell, among the dead another Zeus holds a last judgment upon misdeeds. Take heed and make reply as I enjoined, that victory may attend your cause.

[*Enter the King of Argos with men-at-arms*

ΒΑΣΙΛΕΥΣ

ποδαπὸν ὅμιλον τόνδ᾽ ἀνελληνόστολον[1]
πέπλοισι βαρβάροισι καὶ πυκνώμασι
χλίοντα προσφωνοῦμεν; οὐ γὰρ Ἀργολὶς
ἐσθὴς γυναικῶν οὐδ᾽ ἀφ᾽ Ἑλλάδος τόπων.
ὅπως δὲ χώραν οὔτε[2] κηρύκων ὕπο,
ἀπρόξενοί τε, νόσφιν ἡγητῶν, μολεῖν
ἔτλητ᾽ ἀτρέστως,[3] τοῦτο θαυμαστὸν πέλει.
κλάδοι γε μὲν δὴ κατὰ νόμους ἀφικτόρων
κεῖνται παρ᾽ ὑμῖν πρὸς θεοῖς ἀγωνίοις·
μόνον τόδ᾽ Ἑλλὰς χθὼν συνοίσεται στόχῳ.
καὶ τἄλλα πόλλ᾽ ἔτ᾽ εἰκάσαι[4] δίκαιον ἦν,
εἰ μὴ παρόντι φθόγγος ἦν ὁ σημανῶν.

ΧΟΡΟΣ

εἴρηκας ἀμφὶ κόσμον ἀψευδῆ λόγον.
ἐγὼ δὲ πρὸς[5] σὲ πότερον ὡς ἔτην λέγω,
ἢ ῥήτορ᾽ ἱεροράβδον,[6] ἢ πόλεως ἀγόν;

ΒΑΣΙΛΕΥΣ

πρὸς ταῦτ᾽ ἀμείβου καὶ λέγ᾽ εὐθαρσὴς[7] ἐμοί.
τοῦ γηγενοῦς γάρ εἰμ᾽ ἐγὼ Παλαίχθονος
ἶνις Πελασγός,[8] τῆσδε γῆς ἀρχηγέτης.
ἐμοῦ δ᾽ ἄνακτος εὐλόγως ἐπώνυμον
γένος Πελασγῶν τήνδε καρποῦται χθόνα.
καὶ πᾶσαν αἶαν, ἧς[9] δι᾽ ἁγνὸς[10] ἔρχεται

[1] ἀνέλληνα στόλον: Bothe. [2] οὐδὲ: Herm.
[3] ἀκρέστως: Sophianus. [4] ἐπεικάσαι: Martin.
[5] προσ. M, προσσὲ m, πρὸς σὲ GE.
[6] ἤτηρον (changed to ἢ τηρὸν?) ἤερου M (ἢ ἑρμοῦ M marg.), ἢ τηρὸν ἤρου E: Schütz. [7] λέγετ᾽ εὐθαρσεῖς: Turn.
[8] πελασγοῦ: Canter. [9] αἴδνης M, ἄδνης E: Turn.
[10] διάλγος ME: δι᾽ ἄλγος GP: Wordsworth.

King

Whence hails this band we address, attired in un-Hellenic garb and flaunting in barbaric robes and fabric of close woof? For your apparel is not that of the dames of Argos, nor yet of any part of Hellas. How ye gained courage thus fearlessly to come unto this land, unheralded and unfriended and without guides, this moves my wonder. And yet, 'tis true, I see that boughs such as suppliants bear are laid by your side before the gods assembled here—only as to this can Hellas make guess with confidence.[1] As for the rest, there is still much I should with reason have to conjecture, were there not a living voice to instruct me face to face.

Chorus

Touching our attire, not falsely hast thou spoken. But, for my part, how am I to address thee? As commoner, as spokesman, bearer of the sacred wand,[2] or as ruler of the realm?

King

On that score, make answer and speak with confidence unto *me*. For I am Pelasgus, offspring of Palaechthon, whom the earth brought forth, and lord of this land; and after me, their king, the race of the Pelasgi, who reap the fruits thereof, is fitly named. Of all the region through which the pure Strymon flows, on the side toward the setting sun,

[1] The original means "agree in forming a conjecture," *i.e.* be satisfied with a guess.

[2] Apparently a periphrasis for "herald"; but the Greek text is uncertain.

Στρυμών, τὸ πρὸς δύνοντος ἡλίου, κρατῶ.
ὁρίζομαι δὲ τήν τε[1] Περραίβων χθόνα,
Πίνδου τε τἀπέκεινα, Παιόνων πέλας,
ὄρη τε Δωδωναῖα· συντέμνει δ' ὅρος
ὑγρᾶς θαλάσσης· τῶνδε τἀπὶ τάδε[2] κρατῶ.
  αὐτῆς δὲ χώρας Ἀπίας πέδον τόδε
πάλαι κέκληται φωτὸς ἰατροῦ χάριν.
Ἆπις γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας
ἰατρόμαντις παῖς Ἀπόλλωνος χθόνα
τήνδ' ἐκκαθαίρει κνωδάλων βροτοφθόρων,
τὰ δὴ[3] παλαιῶν αἱμάτων μιάσμασιν
χρανθεῖσ' ἀνῆκε γαῖα μηνιταῖ' ἄχη[4]
δρακονθόμιλον[5] δυσμενῆ ξυνοικίαν.
τούτων ἄκη τομαῖα καὶ λυτήρια
πράξας ἀμέμπτως Ἆπις[6] Ἀργείᾳ χθονὶ
μνήμην ποτ' ἀντίμισθον[7] ηὕρετ'[8] ἐν λιταῖς.
  ἔχουσα δ'[9] ἤδη τἀπ' ἐμοῦ τεκμήρια
γένος τ' ἂν ἐξεύχοιο καὶ λέγοις πρόσω.[10]
μακράν γε μὲν δὴ ῥῆσιν[11] οὐ στέργει πόλις.

ΧΟΡΟΣ

βραχὺς τορός θ' ὁ μῦθος· Ἀργεῖαι γένος
ἐξευχόμεσθα, σπέρματ' εὐτέκνου βοός·
καὶ ταῦτ' ἀληθῆ πάντα προσφύσω λόγῳ.

ΒΑΣΙΛΕΥΣ

ἄπιστα[12] μυθεῖσθ', ὦ ξέναι, κλύειν ἐμοί,
ὅπως τόδ' ὑμῖν ἐστιν Ἀργεῖον γένος.

[1] τῆνδε M, τήνδε E: Stanley.
[2] τ' ἄπειτα δὲ: Canter.
[3] δὲ: Turn.
[4] μηνεῖται ἄκη: Herm. (μηνιταῖ') Martin (ἄχη).
[5] δράκωνθ' ὁμιλῶν M, δράκονθ' ὅμιλον m: Bothe.
[6] μεμπτῶς ἀπεῖσ': Rob.

I am the lord. There lie within the limits of my rule the land of the Perrhaebi, the parts beyond Pindus nigh unto the Paeonians, and the mountain ridge of Dodona; the boundary of the liquid sea restrains my realm. The region hitherward of these confines I hold in sway.

The ground whereon we stand is Apian land itself, and hath of old borne that name in honour of a leech. For Apis, seer and leech, the son of Apollo, came from Naupactus on the farther shore and purged well this land of monsters deadly to man, which Earth, defiled by the pollution of bloody deeds of yore, caused to spring up—plagues charged with wrath, a baleful colony of swarming serpents. Of these plagues Apis worked the cure by surgery and spells to the content of the Argive land, and for reward thereafter earned for himself remembrance in its litanies.

Now that ye have my tokens, declare your lineage and speak further—yet our people brooks not long discourse.

CHORUS

Our tale is brief and clear. Argives we claim to be by birth, seed of a cow blest in its offspring. And the truth of this I shall confirm in full.

KING

Stranger maidens, your tale passeth my belief—how this race of yours can be of Argos. Nay, for

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[7] πονταντινειςθον: Turn. [8] εὕρετ: Dindorf.
[9] ἔχον δ' ἂν M (m marg. ἔχουσαν): Heimsoeth.
[10] γένοιτ' . . . λέγοι προσως: Rob.
[11] δηρίσιν: Sophianus. [12] ἄπειστα: Aldina.

Λιβυστικαῖς γὰρ μᾶλλον ἐμφερέστεραι
γυναιξίν[1] ἐστε κοὐδαμῶς ἐγχωρίαις.
καὶ Νεῖλος ἂν θρέψειε τοιοῦτον φυτόν,
Κύπριος χαρακτὴρ τ' ἐν γυναικείοις τύποις
εἰκὼς πέπληκται τεκτόνων πρὸς ἀρσένων·
τοίας[2] τ' ἀκούω[3] νομάδας ἱπποβάμοσιν[4]
εἶναι καμήλοις ἀστραβιζούσας, χθόνα
παρ' Αἰθίοψιν ἀστυγειτονουμένας.
καὶ τὰς ἀνάνδρους κρεοβόρους[5] τ'[6] Ἀμαζόνας,
εἰ τοξοτευχεῖς ἦτε, κάρτ' ἂν ᾔκασα
ὑμᾶς. διδαχθεὶς <δ'>[7] ἂν τόδ' εἰδείην πλέον,
ὅπως γένεθλον σπέρμα τ' Ἀργεῖον τὸ σόν.

ΧΟΡΟΣ

κληδοῦχον Ἥρας φασὶ δωμάτων ποτὲ
Ἰὼ γενέσθαι τῇδ' ἐν[8] Ἀργείᾳ χθονί;

ΒΑΣΙΛΕΥΣ

ἦν ὡς μάλιστα, καὶ φάτις πολλὴ κρατεῖ.

ΧΟΡΟΣ

μὴ καὶ λόγος τις Ζῆνα μειχθῆναι[9] βροτῷ;

ΒΑΣΙΛΕΥΣ

κἄκρυπτά[10] γ' Ἥρας ταῦτα τἀμπαλάγματα.[11]

ΧΟΡΟΣ

πῶς οὖν τελευτᾷ βασιλέων νείκη τάδε;

[1] γυναιξὶ δ': Turn. [2] ἰνδούς: Tucker.
[3] ἀκούων: Rob. [4] ἱπποβάμοισιν: Turn.
[5] κρεοβρότους: Abresch. [6] δ': Porson.
[7] <δ'> Abresch.

ye are rather more like to women of Libya and in no wise to those native to our land. The Nile, too, might foster such a stock, and like unto yours is the Cyprian impress stamped upon female forms by male artificers. And of such aspect, I have heard, are nomad women, who, pillion-borne, ride on steed-like camels, women dwelling in a land neighbouring the Aethiopians. And had ye been armed with the bow, assuredly I had guessed ye to be the mateless, flesh-devouring Amazons. But inform me and I shall the better comprehend how it is that ye trace your race and lineage from Argos.

CHORUS

Is there a report that, in this land of Argos, Io in olden time was ward of Hera's fane?

KING

Certes she was; the tradition prevails far and wide.

CHORUS

And is there some story, too, that Zeus was joined in love with a mortal?

KING

Aye, and this entanglement was not secret from Hera.

CHORUS

What then was the issue of this royal strife?

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[8] *τῇ ἰδεῖν*: Sophianus. [9] *μιχθῆναι*: Wilam.
[10] *καὶ κρυπτά*: Herm. [11] *παλλαγμάτων*: Herm.

ΒΑΣΙΛΕΥΣ

βοῦν τὴν[1] γυναῖκ' ἔθηκεν Ἀργεία θεός.

ΧΟΡΟΣ

οὔκουν πελάζει Ζεὺς ἐπ' εὐκραίρῳ βοΐ;

ΒΑΣΙΛΕΥΣ

φασίν, πρέποντα[2] βουθόρῳ ταύρῳ δέμας.

ΧΟΡΟΣ

τί δῆτα[3] πρὸς ταῦτ' ἄλοχος[4] ἰσχυρὰ Διός[5];

ΒΑΣΙΛΕΥΣ

τὸν πάνθ' ὁρῶντα φύλακ' ἐπέστησεν βοΐ.

ΧΟΡΟΣ

ποῖον πανόπτην οἰοβουκόλον λέγεις;

ΒΑΣΙΛΕΥΣ

Ἄργον, τὸν Ἑρμῆς παῖδα γῆς κατέκτανεν.

ΧΟΡΟΣ

τί οὖν ἔτευξεν[6] ἄλλο δυσπότμῳ βοΐ;

ΒΑΣΙΛΕΥΣ

βοηλάτην μύωπα κινητήριον.

ΧΟΡΟΣ

οἶστρον καλοῦσιν αὐτὸν οἱ Νείλου πέλας.[7]

[1] βού.την M, βούτην other MSS.: Canter.
[2] πρέποντας: Turn.
[3] δή: Vict.
[4] ταῦτα λόχοις: Rob.
[5] χυρα διος: Pauw.
[6] ἔτευξε δ': Turn.

KING

The goddess of Argos transformed the woman into a cow.

CHORUS

And when a horned cow, did not Zeus approach her?

KING

So they say, likening his form unto a bull eager for his mate.

CHORUS

What then did Zeus' stubborn consort to requite this deed?

KING

She placed the all-seeing one to stand watch over the cow.

CHORUS

What manner of all-seeing herdsman with a single charge hast thou in mind?

KING

Argus, a son of Earth, whom Hermes slew.

CHORUS

What else did she contrive against the hapless cow?

KING

A sting, torment of cattle, that urged her ever on.

CHORUS

Brize they call it, those who dwell hard by the Nile.

---

[7] πέδας M, παῖδες m marg.: Turn.

ΒΑΣΙΛΕΥΣ

τοιγάρ νιν ἐκ γῆς[1] ἤλασεν μακρῷ δρόμῳ

ΧΟΡΟΣ

καὶ ταῦτ' ἔλεξας πάντα συγκόλλως ἐμοί.

ΒΑΣΙΛΕΥΣ

καὶ μὴν Κάνωβον κἀπὶ Μέμφιν ἵκετο.

ΧΟΡΟΣ

καὶ Ζεύς γ' ἐφάπτωρ χειρὶ φιτύει[2] γόνον.

ΒΑΣΙΛΕΥΣ

τίς[3] οὖν ὁ Δῖος πόρτις εὔχεται βοός;

ΧΟΡΟΣ

Ἔπαφος ἀληθῶς ῥυσίων ἐπώνυμος.

ΒΑΣΙΛΕΥΣ

. . . . . .

ΧΟΡΟΣ

Λιβύη, μέγιστον γῆς <πέδον>[4] καρπουμένη.

ΒΑΣΙΛΕΥΣ

. . . . . .

ΧΟΡΟΣ

. . . . . .

ΒΑΣΙΛΕΥΣ

τίν' οὖν ἔτ' ἄλλον τῆσδε βλαστημὸν λέγεις;

[1] τῆς: Canter. [2] φυτεύει: Scaliger.
[3] τι: Stanley. [4] <πέδον> Burges.

KING

Well then, it drave her by a long course from out the land.

CHORUS

This, thy account, likewise agrees with mine in all respects.

KING

Further, she came to Canobus and to Memphis.

CHORUS

Aye, and Zeus engendered issue by the touching of his hand.

KING

Who is it then that claims to be the cow's Zeus-begotten calf?

CHORUS

Epaphus, and truly named from laying on of hands.

KING

[And who was begotten of Epaphus?]

CHORUS

Libya, who reaps the fruit of the largest portion of the earth.

KING

[What offspring, then, had Libya?]

CHORUS

[Agenor was the first child born of her.]

KING

What offshoot of hers hast thou further still to tell?

ΧΟΡΟΣ

Βῆλον δίπαιδα, πατέρα τοῦδ' ἐμοῦ πατρός.

ΒΑΣΙΛΕΥΣ

τὸ πάνσοφον νῦν ὄνομα τοῦτό μοι φράσον.

ΧΟΡΟΣ

Δαναός, ἀδελφὸς δ'[1] ἐστὶ πεντηκοντάπαις.[2]

ΒΑΣΙΛΕΥΣ

καὶ τοῦδ' ἄνοιγε[3] τοὔνομ' ἀφθόνῳ λόγῳ.

ΧΟΡΟΣ

Αἴγυπτος. εἰδὼς δ'[4] ἁμὸν ἀρχαῖον γένος
πράσσοις ἂν ὡς Ἀργεῖον ἀνστήσῃς[5] στόλον.

ΒΑΣΙΛΕΥΣ

δοκεῖτε <δή>[6] μοι τῆσδε κοινωνεῖν χθονὸς
τἀρχαῖον. ἀλλὰ πῶς πατρῷα δώματα
λιπεῖν ἔτλητε; τίς κατέσκηψεν τύχη;

ΧΟΡΟΣ

ἄναξ Πελασγῶν, αἰόλ' ἀνθρώπων κακά.
πόνου δ' ἴδοις[7] ἂν οὐδαμοῦ ταὐτὸν πτερόν·[7]
ἐπεὶ τίς ηὔχει τήνδ' ἀνέλπιστον φυγὴν

[1] δ' ἀδελφὸς: Scaliger.
[2] πεντηκοστόπαις ME, πεντηκοντόπαις P: Heath.
[3] τοῦ δαναοίγε: Porson.
[4] δ' εἰδὼς δ' M: Turn.
[5] ἀνστήσας ME, ἀντήσας m marg.: Vict.
[6] <δή> Turn.
[7] δείδοις . . . πότερον: Turn.

CHORUS

Belus, who had two sons and was father of my father here.

KING

Declare unto me now his name with wisdom fraught.[1]

CHORUS

Danaüs ; and he hath a brother with fifty sons.

KING

Grudge not thy speech, but reveal unto me his name as well.

CHORUS

Aegyptus ; and now that thou knowest mine ancient lineage, I pray thee act so as to succour[2] a band that is Argive by descent.

KING

Of a truth, methinks, ye have from of old some part in this our land. But how did ye bring yourselves to leave the home of your fathers ? What stroke of fortune befel ?

CHORUS

Lord of the Pelasgians, of varying hue are the ills of mankind, and nowhere canst thou find trouble of the self-same plume. For who had dreamed that a kindred race, sprung thence of old, would thus in

[1] The epithet, properly applicable to the venerable Danaüs, is transferred to his name, because, to the Greek, name often connoted personality. So "the dreaded name of Demogorgon."

[2] Literally "raise" from sanctuary.

κέλσειν[1] ἐς Ἄργος κῆδος ἐγγενὲς τὸ πρίν,
ἔχθει[2] μεταπτοιοῦσαν εὐναίων γάμων;

ΒΑΣΙΛΕΥΣ

τί φῂς ἱκνεῖσθαι τῶνδ' ἀγωνίων θεῶν,
λευκοστεφεῖς ἔχουσα νεοδρέπτους κλάδους;

ΧΟΡΟΣ

ὡς μὴ γένωμαι δμωὶς Αἰγύπτου γένει.

ΒΑΣΙΛΕΥΣ

πότερα κατ' ἔχθραν, ἢ τὸ μὴ θέμις λέγεις;

ΧΟΡΟΣ

τίς δ' ἂν φίλους ὠνοῖτο[3] τοὺς κεκτημένους;

ΒΑΣΙΛΕΥΣ

σθένος μὲν οὕτως μεῖζον αὔξεται βροτοῖς.

ΧΟΡΟΣ

καὶ δυστυχούντων γ'[4] εὐμαρὴς ἀπαλλαγή.

ΒΑΣΙΛΕΥΣ

πῶς οὖν πρὸς ὑμᾶς εὐσεβὴς ἐγὼ πέλω;

ΧΟΡΟΣ

αἰτοῦσι μὴ 'κδοὺς[5] παισὶν Αἰγύπτου πάλιν.

ΒΑΣΙΛΕΥΣ

βαρέα σύ γ' εἶπας, πόλεμον ἄρασθαι[6] νέον.

[1] κέλσειεν : Rob.
[2] ἔχει : Turn.
[3] ὤνοιτο : Rob.
[4] τ' : Turn.
[5] 'κδῷς : Schütz.
[6] αἴρασθαι ME, αἴρεσθαι G : Rob.

unexpected flight find haven at Argos, fleeing in terror through loathing of the marriage-bed?

KING

Wherefore, sayest thou, are ye suppliants of these gods congregated here, holding in your hands those white-wreathed, fresh-plucked boughs?

CHORUS

Not to be made bondswomen to Aegyptus' race.

KING

By reason of hatred? Or dost thou speak of unlawfulness?

CHORUS

Who would purchase their lords from among their kin?

KING

'Tis thus that families have their power enhanced.

CHORUS

Aye, 'tis easy then, if things go ill, to put away a wife.

KING

How then am I to deal with you in accordance with my righteous duty?

CHORUS

By not surrendering us at the demand of Aegyptus' sons.

KING

A serious request in sooth—to take upon myself a dangerous war.

ΧΟΡΟΣ

ἀλλ᾿ ἡ δίκη γε ξυμμάχων ὑπερστατεῖ.

ΒΑΣΙΛΕΥΣ

εἴπερ γ᾿ ἀπ᾿ ἀρχῆς πραγμάτων κοινωνὸς[1] ἦν.

ΧΟΡΟΣ

αἰδοῦ σὺ πρύμναν πόλεος[2] ὧδ᾿ ἐστεμμένην.[2]

ΒΑΣΙΛΕΥΣ

πέφρικα λεύσσων[3] τάσδ᾿ ἕδρας[4] κατασκίους.

ΧΟΡΟΣ

βαρύς γε μέντοι Ζηνὸς ἱκεσίου κότος.

Παλαίχθονος τέκος, κλῦθί μου [στρ. α.
πρόφρονι καρδίᾳ, Πελασγῶν ἄναξ.
ἴδε με τὰν[5] ἱκέτιν φυγάδα περίδρομον,
λυκοδίωκτον[6] ὡς δάμαλιν ἂμ πέτραις
ἠλιβάτοις, ἵν᾿[7] ἀλκᾷ πίσυνος μέμυ-
κε φράζουσα βοτῆρι μόχθους.

ΒΑΣΙΛΕΥΣ

ὁρῶ κλάδοισι νεοδρόποις κατάσκιον
νεύονθ᾿[8] ὅμιλον τόνδ᾿[9] ἀγωνίων θεῶν.

[1] κοινὸς: Sophianus.
[2] πόλεως. ἐσεμμένη: Turn.
[3] πέφυκα λεύσων: Rob.
[4] τὰς δέδρα: Vict.
[5] μέγαν: Sophianus.
[6] λευκόδικτον: Herm.
[7] ἠλιβάτοισιν: Valckenaer.
[8] νέονθ᾿: Bamberger.
[9] τῶνδ᾿: Herm.

CHORUS

Aye, but Justice protects her champions.

KING

True, if she had a part therein from the first.

CHORUS

Do thou show reverence for the helm of the State thus engarlanded.[1]

KING

I shrink as I gaze upon these shrines shaded o'er with leafage.

CHORUS

Aye, yet heavy in truth is the wrath of Zeus, god of the suppliant.

Son of Palaechthon, lord of the Pelasgians, hearken unto me with a heart benign. Behold me, thy suppliant, a fugitive, coursing to and fro like a heifer chased by wolves upon precipitous crags, where, confident in his succour, she lows to tell the herdsman of her distress.

KING

I behold yon company of assembled gods marking their assent beneath the shade of fresh-plucked

[1] The gods, whose statues have been wreathed with the Suppliants' branches, are regarded as the pilots who direct the ship of State. Possibly there is also a reference to the custom of crowning a vessel's stern with flowers.

εἴη δ᾽ ἄνατον πρᾶγμα τοῦτ᾽ ἀστοξένων.
μηδ᾽ ἐξ ἀέλπτων κἀπρομηθήτων πόλει
νεῖκος γένηται· τῶν γὰρ οὐ δεῖται πόλις.

ΧΟΡΟΣ

ἴδοιτο δῆτ᾽ ἄνατον[1] φυγὰν [ἀντ. α.
ἱκεσία Θέμις Διὸς κλαρίου.
σὺ δὲ παρ᾽ ὀψιγόνου μάθε γεραιόφρων·[2]
ποτιτρόπαιον αἰδόμενος †οὔνπερ
ἱεροδόκα† . .
θεῶν λήματ᾽ ἀπ᾽ ἀνδρὸς ἁγνοῦ.

ΒΑΣΙΛΕΥΣ

οὔτοι κάθησθε δωμάτων ἐφέστιοι
ἐμῶν. τὸ κοινὸν δ᾽ εἰ μιαίνεται πόλις,
ξυνῇ μελέσθω λαὸς ἐκπονεῖν[3] ἄκη.
ἐγὼ δ᾽ ἂν οὐ κραίνοιμ᾽ ὑπόσχεσιν πάρος,[4]
ἀστοῖς δὲ πᾶσι τῶνδε[5] κοινώσας πέρι.

ΧΟΡΟΣ

σύ τοι πόλις, σὺ δὲ τὸ δάμιον·[6] [στρ. β.
πρύτανις ἄκριτος ὤν,
κρατύνεις βωμόν, ἑστίαν χθονός,
μονοψήφοισι νεύμασιν σέθεν,
μονοσκήπτριοσι δ᾽ ἐν θρόνοις[7] χρέος
πᾶν ἐπικραίνεις· ἄγος[8] φυλάσσου.

[1] δῆτα τὰν ἄνατον: Pauw.
[2] γεραφρόνων: Burges.
[3] ἐκπνοεῖν MGE, εἰσπνοεῖν P: Turn.
[4] παρακρος ME: Sophianus.

boughs. Nevertheless may this cause of claimants to the friendship of our city bring no mischief in its train! And let no feud come upon the State from causes unforeseen and unforestalled; for of such trouble the State standeth in no need.

CHORUS

Yea, indeed, may Justice, daughter of Zeus the Apportioner, Justice who protecteth the suppliant, look upon our flight that it bring no mischief in its train. But do thou, aged in experience as thou art, learn from one of younger birth. If thou showest mercy to a suppliant . . . from a man of holiness.

KING

'Tis not, in sooth, my private house at whose hearth ye sit. If the State is stained by pollution in its commonalty, in common let the people strive to work out the cure. For myself, I will pledge no promise before I have communicated with all the citizens touching these events.

CHORUS

'Tis thou that art the State, 'tis thou that art the people. Thou, a lord subject to no judge, dost rule the altar, thy country's hearth, by thy will's sole ordinance and, enthroned in sole sovereignty, thou dost determine every issue. Beware pollution!

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[5] ἀστῶν . . . τοῖσδε: Scaliger. [6] δήμιον: Weil.
[7] χρονοισι: Sophianus (θρόνοισι), Pauw.
[8] ἄλγος: Rob.

ΒΑΣΙΛΕΥΣ

ἄγος μὲν εἴη τοῖς ἐμοῖς παλιγκότοις,
ὑμῖν δ' ἀρήγειν οὐκ ἔχω βλάβης ἄτερ·
οὐδ' αὖ τόδ' εὖφρον, τάσδ' ἀτιμάσαι λιτάς.
ἀμηχανῶ δὲ καὶ φόβος μ' ἔχει φρένας
δρᾶσαί τε μὴ δρᾶσαί[1] τε καὶ τύχην ἑλεῖν.

ΧΟΡΟΣ

τὸν ὑψόθεν σκοπὸν ἐπισκόπει,[2] [ἀντ. β.
φύλακα πολυπόνων
βροτῶν, οἳ τοῖς πέλας προσήμενοι
δίκας οὐ τυγχάνουσιν ἐννόμου.
μένει τοι Ζηνὸς ἱκταίου κότος
δυσπαραθέλκτους[3] παθόντος οἴκτοις.

ΒΑΣΙΛΕΥΣ

εἴ τοι κρατοῦσι παῖδες Αἰγύπτου σέθεν
νόμῳ πόλεως, φάσκοντες ἐγγύτατα γένους
εἶναι, τίς ἂν τοῖσδ'[4] ἀντιωθῆναι θέλοι;
δεῖ τοί σε φεύγειν κατὰ νόμους τοὺς οἴκοθεν,
ὡς οὐκ ἔχουσιν κῦρος οὐδὲν ἀμφὶ σοῦ.

ΧΟΡΟΣ

μή τί ποτ' οὖν γενοίμαν ὑποχείριος[5] [στρ. γ.
κράτεσιν ἀρσένων. ὕπαστρον δέ τοι
μῆχαρ ὁρίζομαι γάμου δύσφρονος
φυγάν·[6] ξύμμαχον δ' ἑλόμενος δίκαν
κρῖνε σέβας τὸ πρὸς θεῶν.

[1] μὴ δράσητε MGP, μὴ δρᾶσαι τὲ E.
[2] ἐπισκοπεῖ MGE: Rob.

King

Pollution rest upon mine enemies! But without harm I know not how to succour you. And yet again, it is not well advised to slight these supplications. I am perplexed, and fear possesses my soul whether to act or not to act and take what fortune sends.

Chorus

Look unto him that looketh down from on high, unto him, the guardian of mortals sore-distressed, who appeal unto their neighbours, yet obtain not the justice that is their due right. Verily the wrath of Zeus, the suppliant's god, awaiteth such as will not be softened by a sufferer's plaints.

King

If the sons of Aegyptus have authority over thee by thy country's law on the plea that they are nearest of kin, who would fain contest their claim? Thou must plead in accordance with the laws of the land thou hast quitted, that they have no authority over thee.

Chorus

Never, oh never, may I fall subject to the power and authority of these men. To escape this marriage that offends my soul I am determined to flee, piloting my course by the stars. Take Justice as thy ally, and render judgment for the cause approved righteous by the gods.

[3] ὦ δυσπαρθέλκτοις ME (δυσπαρθενήτοις m marg.): Burges.
[4] τίσδ' M: Vict. [5] ὑποχέριος: Rob. [6] φυγαί: Heath.

ΒΑΣΙΛΕΥΣ

οὐκ εὔκριτον τὸ κρῖμα· μή μ᾽ αἱροῦ κριτήν.
εἶπον δὲ καὶ πρίν, οὐκ ἄνευ δήμου τάδε
πράξαιμ᾽ ἄν, οὐδέ περ κρατῶν, μὴ καί[1] ποτε
εἴπῃ λεώς, εἴ πού τι μὴ τοῖον τύχοι,[2]
"ἐπήλυδας[3] τιμῶν ἀπώλεσας πόλιν."

ΧΟΡΟΣ

ἀμφοτέρους ὁμαίμων τάδ᾽ ἐπισκοπεῖ [ἀντ. γ.
Ζεὺς ἑτερορρεπής, νέμων εἰκότως
ἄδικα μὲν κακοῖς, ὅσια δ᾽ ἐννόμοις.
τί τῶνδ᾽ ἐξ ἴσου ῥεπομένων μεταλ-
γεῖς τὸ δίκαιον ἔρξας[4];

ΒΑΣΙΛΕΥΣ

δεῖ τοι βαθείας φροντίδος σωτηρίου,
δίκην κολυμβητῆρος, ἐς βυθὸν μολεῖν
δεδορκὸς ὄμμα, μηδ᾽ ἄγαν ᾠνωμένον,[5]
ὅπως ἄνατα ταῦτα πρῶτα μὲν πόλει,
αὐτοῖσί θ᾽ ἡμῖν ἐκτελευτήσει καλῶς,
καὶ μήτε δῆρις ῥυσίων ἐφάψεται
μήτ᾽ ἐν θεῶν ἕδραισιν ὧδ᾽ ἱδρυμένας
ἐκδόντες ὑμᾶς τὸν πανώλεθρον θεὸν
βαρὺν ξύνοικον θησόμεσθ᾽[6] ἀλάστορα,
ὃς[7] οὐδ᾽ ἐν[8] Ἅιδου τὸν θανόντ᾽ ἐλευθεροῖ.
μῶν οὐ δοκεῖ δεῖν[9] φροντίδος σωτηρίου;

[1] καὶ μή: Turn. [2] τυχθῇ: Porson.
[3] εἰπήλυδας: Rob. [4] ἔρξαι: Headlam.
[5] ὠνωμένων: Salvinius. [6] θησόμεθ᾽: Vict.

King

No easy matter this for judgment—make me not judge thereof. I have declared already that, ruler though I be, I will not do this thing save with the consent of my people, lest hereafter—if aught untoward should in any wise befall—the folk should say, "Thou didst honour aliens and hast wrought the ruin of thine own land."

Chorus

Both sides alike in this dispute doth Zeus, kindred to both in blood, survey with balance poised impartially, apportioning, as is due, unto the wicked their wrongdoing and to the godly their works of righteousness. When these things are thus equally poised, what compunction hast thou if thou workest me justice?

King

Surely there is need of deep and salutary counsel; need for a keen-sighted eye, not o'ermuch confused, to descend, like some diver, into the depths, that to the State above all things this matter may work no mischief, and may come to a fair issue for ourselves; that strife may not seize on you for prize, nor yet that we surrender you from these seats of sanctuary, and bring upon ourselves the dire, abiding vengeance of the all-destroying god, who, even in the realm of Death, doth not set his victim free. Surely ye cannot think there is no need of salutary counsel?

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[7] ὡς M: Vict. [8] οὐδὲν M, οὐδ' ἐν G.
[9] δοκεῖν δεῖ: Turn.

ΧΟΡΟΣ

φρόντισον καὶ γενοῦ [στρ. δ.
πανδίκως εὐσεβὴς
πρόξενος· τὰν φυγάδα μὴ προδῷς,[1]
τὰν ἕκαθεν ἐκβολαῖς
δυσθέοις ὀρμέναν·[2]

μηδ᾽ ἴδῃς μ᾽ ἐξ ἑδρᾶν [ἀντ. δ.
πολυθέων ῥυσια-
σθεῖσαν, ὦ πᾶν κράτος ἔχων χθονός.
γνῶθι δ᾽ ὕβριν ἀνέρων
καὶ φύλαξαι κότον.

μή τι τλῇς τὰν ἱκέτιν[3] εἰσιδεῖν [στρ. ε.
ἀπὸ βρετέων βίᾳ
δίκας ἀγομέναν
ἱππηδὸν ἀμπύκων,
πολυμίτων[4] πέπλων τ᾽ ἐπιλαβὰς ἐμῶν.

ἴσθι γάρ· παισὶ τάδε καὶ δόμοις, [ἀντ. ε.
ὁπότερ᾽ ἂν κτίσῃς,
μένει ἄρ᾽ ἐκτίνειν[5]
ὁμοίαν[6] θέμιν.
τάδε φράσαι δίκαια Διόθεν κράτη.

ΒΑΣΙΛΕΥΣ

καὶ δὴ πέφρασμαι· δεῦρο δ᾽ ἐξοκέλλεται·
ἢ τοῖσιν ἢ τοῖς πόλεμον αἴρεσθαι μέγαν
πᾶσ᾽ ἔστ᾽ ἀνάγκη, καὶ γεγόμφωται σκάφος
στρέβλαισι ναυτικαῖσιν ὡς προσηγμένον.
ἄνευ δὲ λύπης οὐδαμοῦ καταστροφή.

[1] προδῷς: Turn.
[2] ὀρομέναν (ω above second ο) M: Pauw.

CHORUS

Yea, take counsel, and, as is thy sacred duty, prove thyself our righteous champion. Betray not the fugitive who hath been impiously cast out and driven from afar.

And see me not ravished from this sanctuary of many gods, oh thou that holdest sovereign power over the land ; but recognize the men's wantonness, and beware the wrath of Heaven.

Endure not to behold thy suppliant dragged, spite of justice, from the images of the gods, like a horse by the frontlet, and to behold rude hands laid upon my fine-woven robes.

For be thou assured of this—whichsoever end thou shalt bring to pass, it remaineth unto thy children and thy house to make full payment by strict recompense.[1] Consider these righteous ordinances of God.

KING

Aye, I have considered them ; and I am driven to this cruel pass—I must take upon myself a mighty war against one side or the other. There is no escape—'tis as firmly fixed as a ship's hull drawn tight by windlasses. There is no issue without grievous hurt.

[1] The condensed phrase "pay equal (measure of) justice," though emphasizing the notion of just retribution for evil, includes that of just reward for good—the act comes back upon the doer (δράσαντι παθεῖν).

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[3] τ' ἀαΐσταν M (τλαίης τὰν m marg.): Pauw.
[4] πολυμήτων : Turn. [5] δρεικτείνειν M : Abresch.
[6] ὁμοίαν : Klausen.

καὶ χρημάτων[1] μὲν ἐκ δόμων πορθουμένων,
†ἄτην γε μείζω καὶ μέγ' ἐμπλήσας γόμου†
γένοιτ' ἂν ἄλλα Κτησίου Διὸς χάριν·
καὶ γλῶσσα τοξεύσασα μὴ τὰ καίρια,
γένοιτο μύθου μῦθος ἂν θελκτήριος[2]
[ἀλγεινὰ θυμοῦ κάρτα κινητήρια].[3]
ὅπως δ' ὅμαιμον αἷμα μὴ γενήσεται,
δεῖ κάρτα θύειν καὶ πεσεῖν χρηστήρια
θεοῖσι πολλοῖς πολλά, πημονῆς ἄκη.
ἦ κάρτα νείκους τοῦδ' ἔσω[4] παροίχομαι·
θέλω δ' ἄιδρις μᾶλλον ἢ σοφὸς κακῶν
εἶναι· γένοιτο δ' εὖ παρὰ γνώμην ἐμήν.

ΧΟΡΟΣ

πολλῶν ἄκουσον τέρματ' αἰδοίων λόγων.

ΒΑΣΙΛΕΥΣ

ἤκουσα, καὶ λέγοις ἄν· οὔ με φεύξεται.

ΧΟΡΟΣ

ἔχω στρόφους[5] ζώνας τε, συλλαβὰς πέπλων.

ΒΑΣΙΛΕΥΣ

τάχ' ἂν[6] γυναιξὶ ταῦτα συμπρεπῆ πέλοι.

ΧΟΡΟΣ

ἐκ τῶνδε τοίνυν, ἴσθι, μηχανὴ καλή[7]—

1 χρήμασι M, χρημάτων m marg.
2 θελκτηρίοις: Turn. 3 [ ] Geel.

Now when goods are plundered from a homestead, other goods may come by grace of Zeus, guardian of household wealth ; so a tongue that has shot arrows beside the mark—one speech may be the healer of another. But to avoid shedding of kindred blood, surely there is need of sacrifice and that many a victim fall to many a god as a deliverance from impending harm. Of a truth, 'tis to my undoing that I am come into this quarrel ; and yet I am fain to be unskilled rather than practised in the lore of foretelling ill. But may my judgment belie itself and all go well !

CHORUS

Hear now the end of my manifold appeals for compassion.

KING

I hear ; say on. It shall not escape me.

CHORUS

I have breast-bands and girdles wherewith to gather up my robes.

KING

Such things are proper, no doubt, to womenfolk.

CHORUS

In these then, be sure, I have a rare contrivance—

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[4] *ἐγὼ* : Tucker.
[5] *στρόβους* : Scaliger.
[6] *τύχαν* : Markscheffel.
[7] *καλεῖ* : Turn.

ΒΑΣΙΛΕΥΣ

λέξον τίν' αὐδὴν τήνδε γηρυθεῖσ'[1] ἔσει.

ΧΟΡΟΣ

εἰ μή τι πιστὸν τῷδ' ὑποστήσεις[2] στόλῳ—

ΒΑΣΙΛΕΥΣ

τί σοι περαίνει μηχανὴ συζωμάτων;

ΧΟΡΟΣ

νέοις πίναξι βρέτεα κοσμῆσαι τάδε.

ΒΑΣΙΛΕΥΣ

αἰνιγματῶδες τοὔπος· ἀλλ' ἁπλῶς[3] φράσον.

ΧΟΡΟΣ

ἐκ τῶνδ' ὅπως τάχιστ' ἀπάγξασθαι θεῶν.

ΒΑΣΙΛΕΥΣ

ἤκουσα μαστικτῆρα[4] καρδίας λόγον.

ΧΟΡΟΣ

ξυνῆκας· ὠμμάτωσα γὰρ σαφέστερον.

ΒΑΣΙΛΕΥΣ

καὶ[5] πολλαχῇ γε δυσπάλαιστα πράγματα,
κακῶν δὲ πλῆθος ποταμὸς ὣς ἐπέρχεται·

[1] γηρυθεὶς: Turn. [2] ὑποστήσει: Wellauer.
[3] ἀλλὰ πῶς: Abresch.

KING

Tell me what speech thou hast in mind to utter.

CHORUS

If thou wilt not engage thyself to give some pledge unto our company—

KING

What is the contrivance of the sashes to effect for thee?

CHORUS

To adorn these images with tablets of strange sort.

KING

Thy words are riddling; come, explain in simple speech.

CHORUS

To hang ourselves forthwith from the statues of yon gods.

KING

I mark a threat that is a lash unto my heart.

CHORUS

Thou hast grasped my intent, for I have cleared thy vision.

KING

Aye; and on many sides are difficulties hard to wrestle with; for, like a flood, a multitude of ills

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[4] *μακιστῆρα*: Auratus. [5] *καὶ μὴν*: Turn.

ἄτης δ' ἄβυσσον πέλαγος οὐ μάλ' εὔπορον
τόδ' ἐσβέβηκα,[1] κοὐδαμοῦ λιμὴν κακῶν.
εἰ μὲν γὰρ ὑμῖν μὴ τόδ' ἐκπράξω χρέος,
μίασμ' ἔλεξας οὐχ ὑπερτοξεύσιμον·
εἰ δ' αὖθ' ὁμαίμοις[2] παισὶν Αἰγύπτου σέθεν
σταθεὶς πρὸ τειχέων διὰ μάχης ἥξω τέλους,
πῶς οὐχὶ τἀνάλωμα γίγνεται πικρόν,
ἄνδρας γυναικῶν οὕνεχ' αἱμάξαι πέδον;
  ὅμως δ' ἀνάγκη Ζηνὸς αἰδεῖσθαι κότον
ἱκτῆρος· ὕψιστος γὰρ ἐν βροτοῖς φόβος.
σὺ μέν, πάτερ γεραιὲ τῶνδε παρθένων,
κλάδους τε τούτους αἶψ' ἐν ἀγκάλαις λαβὼν
βωμοὺς ἐπ' ἄλλους δαιμόνων ἐγχωρίων
θές, ὡς ἴδωσι τῆσδ' ἀφίξεως τέκμαρ
πάντες πολῖται, μηδ' ἀπορριφθῇ λόγος
ἐμοῦ· κατ' ἀρχῆς γὰρ φιλαίτιος λεώς.
καὶ γὰρ τάχ' ἄν τις οἰκτίσας ἰδὼν[3] τάδε
ὕβριν μὲν ἐχθήρειεν ἄρσενος στόλου,
ὑμῖν δ' ἂν εἴη δῆμος εὐμενέστερος·
τοῖς ἥσσοσιν γὰρ πᾶς τις εὐνοίας φέρει.

ΔΑΝΑΟΣ

πολλῶν τάδ' ἡμῖν ἐστιν ἠξιωμένα,
αἰδοῖον εὑρεθέντα[4] πρόξενον[5] λαβεῖν.
ὀπάονας δὲ φράστοράς τ' ἐγχωρίων
ξύμπεμψον, ὡς ἂν τῶν πολισσούχων θεῶν
βωμοὺς προνάους καὶ †πολισσούχων[6] ἕδρας
εὕρωμεν, ἀσφάλεια δ' ᾖ δι'[7] ἄστεως

[1] ἐσέβηκα: Spanheim.
[2] ὁμαίμους: Turn.
[3] οἶκτος εἰσιδὼν: Herm.
[4] εὗρ' ἐοντα M, εὖ ῥέοντα m: Porson.

bursts on me. It is a sea of ruin, fathomless and impassable, that I have launched upon, and nowhere is there a haven from distress. For should I not effect a quittance of the debt due to you, the pollution thou namest is beyond all range of speech; yet if I take my stand before the walls and try the issue of battle with the sons of Aegyptus, your kinsmen, how will the cost not mount to a cruel price—men's blood to stain the ground for women's sake?

And yet the wrath of Zeus who guardeth the suppliant compels my reverence; for supreme among mortals is the fear of him. Do thou, aged father of these maidens, take these boughs straightway in thine arms and place them upon other altars of the country's gods, that all the burghers may see the token that ye have come in suppliance. And let no random word be let fall against me; for the people is fain to complain against authority. It may well chance that some, stirred to compassion at the sight, will hate the wantonness of the troop of males, and that the people will be more friendly of intent towards you; for to the weaker cause all men are well disposed.

Danaüs

We deem it worth much to have gained a champion who is compassionate. Yet send with me escorts and guides of the country's folk that we may find where the gods who protect your city have their altars at the temple fronts and their . . . seats, and that safety may attend our progress through

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[5] προσόξενον: Canter.
[6] πολισσούχους M[1], -ούχων M[2]PE.
[7] ἀσφαλείας δὲ δι': Turn.

στείχουσι· μορφῆς δ᾽ οὐχ ὁμόστολος φύσις.
Νεῖλος γὰρ οὐχ ὅμοιον Ἰνάχῳ γένος
τρέφει. φύλαξαι μὴ θράσος τέκῃ φόβον·
καὶ δὴ φίλον τις ἔκταν᾽ ἀγνοίας ὕπο.

ΒΑΣΙΛΕΥΣ

στείχοιτ᾽ ἄν, ἄνδρες· εὖ γὰρ ὁ ξένος λέγει.
ἡγεῖσθε βωμοὺς ἀστικούς,[1] θεῶν ἕδρας·
καὶ ξυμβολοῦσιν[2] οὐ πολυστομεῖν χρεὼν
ναύτην ἄγοντας τόνδ᾽ ἐφέστιον θεῶν.

ΧΟΡΟΣ

τούτῳ μὲν εἶπας, καὶ τεταγμένος κίοι·
ἐγὼ δὲ πῶς δρῶ; ποῦ θράσος νέμεις ἐμοί;

ΒΑΣΙΛΕΥΣ

κλάδους μὲν αὐτοῦ λεῖπε, σημεῖον πόνου.

ΧΟΡΟΣ

καὶ δή σφε λείπω χειρὶ καὶ λόγοις σέθεν.

ΒΑΣΙΛΕΥΣ

λευρὸν κατ᾽ ἄλσος νῦν ἐπιστρέφου[3] τόδε.

[1] ἀστίκτους: Turn. [2] ξυμβόλοισιν: Valckenaer. [3] ἐπιστρέφω: Rob.

[1] With the mound, crowded with the images of the gods and their common altar (l. 222), the maidens here contrast

the town. The nature of our aspect is unlike yours—for Nile and Inachus rear a different race. Beware lest present over-confidence beget dismay; ere now have men through ignorance slain those they loved.

KING

Forward, my men; for the stranger speaketh fairly. Be ye his guides to the altars of the city and to the sanctuaries of the gods. With such as meet you on the way ye must not have lengthy converse while ye are bringing this seafarer to be a suppliant at the hearths of the gods.

[*Exit Danaüs with attendants*

CHORUS

To him thou hast spoken, and let him go with the instructions thou hast given. But what of me? What am I to do? Where dost thou assign security unto me?

KING

Your boughs leave where ye are, tokens of your distress.

CHORUS

Behold, I leave them at thy signal and behest.

KING

Betake thee now along this level space about the sanctuary.[1]

a level space, adjacent to the sanctuary yet accessible to all. Some ἄλση were open to the public (βέβηλα), while others formed part of the sacred precinct proper. The poets, according to Strabo ix. 412, used the word ἄλσος to denote all sanctuaries, even if they were not planted with trees.

ΧΟΡΟΣ

καὶ πῶς βέβηλον ἄλσος ἂν ῥύοιτό με;

ΒΑΣΙΛΕΥΣ

οὔτοι πτερωτῶν ἁρπαγαῖς[1] <σ'>[2] ἐκδώσομεν.

ΧΟΡΟΣ

ἀλλ' εἰ δρακόντων δυσφρόνων ἐχθίοσιν;

ΒΑΣΙΛΕΥΣ

εὔφημον εἴη τοὔπος εὐφημουμένῃ.

ΧΟΡΟΣ

οὔτοι τι θαῦμα δυσφορεῖν φόβῳ φρενός.

ΒΑΣΙΛΕΥΣ

ἀεί γ'[3] ἄναρκτόν[4] ἐστι δεῖμ' ἐξαίσιον.

ΧΟΡΟΣ

σὺ καὶ λέγων εὔφραινε καὶ πράσσων φρένα.[5]

ΒΑΣΙΛΕΥΣ

ἀλλ' οὔτι δαρὸν χρόνον ἐρημώσει πατήρ.
ἐγὼ δὲ λαοὺς συγκαλῶν ἐγχωρίους
στείχω,[6] τὸ κοινὸν ὡς ἂν εὐμενὲς τιθῶ·
καὶ σὸν διδάξω πατέρα ποῖα[7] χρὴ λέγειν.
πρὸς ταῦτα μίμνε καὶ θεοὺς ἐγχωρίους
λιταῖς παραιτοῦ τῶν σ' ἔρως ἔχει τυχεῖν.

[1] ἅρπαγες: Turn.
[2] <σ'> Porson.
[3] δ': Dindorf.
[4] ἀνάκτων: Headlam.

CHORUS

But it is not holy ground. How can it keep me safe?

KING

Nay, be assured, we will not give thee up to winged creatures' ravishment.

CHORUS

But what if to those whom we dread worse than fell serpents?

KING

Fair words, I prithee, since thyself art spoken fair.

CHORUS

Nay, no wonder that I am fretful through alarm of mind.

KING

Excess of fear is ever uncontrolled.

CHORUS

Do thou cheer my heart by deeds as well as words.

KING

Nay, 'tis not for long thy father will leave thee here alone. I myself go now to call together the folk of the land that I may dispose the general body to friendliness; and I will instruct thy father what manner of speech he must employ. Wherefore bide here and beseech with prayers the gods of the

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[5] φρενὶ: Heath. [6] πιετω M, ἐπιέτω E: Weil.
[7] τοῖα MPE, ποῖα superscribed P.

ἐγὼ δὲ ταῦτα πορσυνῶν[1] ἐλεύσομαι·
πειθὼ δ' ἕποιτο καὶ τύχη πρακτήριος.

ΧΟΡΟΣ

ἄναξ ἀνάκτων, μακάρων [στρ. α.
μακάρτατε καὶ τελέων
τελειότατον κράτος, ὄλβιε Ζεῦ,
πιθοῦ[2] τε καὶ γένει σῷ[3]
ἄλευσον ἀνδρῶν ὕβριν εὖ στυγήσας·
λίμνᾳ δ' ἔμβαλε πορφυροειδεῖ
τὰν μελανόζυγ' ἄταν.

τὸ πρὸς γυναικῶν <δ'>[4] ἐπιδὼν [ἀντ. α.
παλαίφατον ἁμέτερον
γένος φιλίας προγόνου γυναικὸς
νέωσον εὔφρον' αἶνον,
γενοῦ πολυμνάστωρ, ἔφαπτορ[5] Ἰοῦς,
Δῖαι[6] τοι γένος εὐχόμεθ' εἶναι
γᾶς ἀπὸ τᾶσδ' ἄποικοι.[7]

παλαιὸν δ' εἰς ἴχνος μετέσταν [στρ. β.
ματέρος ἀνθονόμους ἐπωπάς,
λειμῶνα βούχιλον, ἔνθεν Ἰὼ
οἴστρῳ ἐρεθομένα
φεύγει ἁμαρτίνοος,
πολλὰ βροτῶν διαμειβομένα
φῦλα, διχῇ δ' ἀντίπορον
γαῖαν ἐν αἴσᾳ διατέμ-
νουσα πόρον κυματίαν ὁρίζει·

ἰάπτει δ' Ἀσίδος[8] δι' αἴας [ἀντ. β.
μηλοβότου Φρυγίας διαμπάξ.
περᾷ δὲ Τεύθραντος ἄστυ Μυσῶν,[9]

land to grant thy heart's desire; while I will go to advance thy cause. May persuasion and effective fortune attend me! [*Exit with attendants*

CHORUS

Lord of lords, most blessed among the blessed, power most perfect among the perfect, O Zeus, all-happy, hearken to us and from thy offspring ward off in utter abhorrence the lust of men, and in the purple sea whelm their black-benched pest!

Look thou benignly upon the women's cause, look upon our race ancient in story, and recall the gladsome tale of our ancestress, the woman of thy love. Show that thou remembrest all, O thou who didst lay thy hand upon Io. Lo, 'tis from Zeus that we claim our line is sprung, and 'tis from this our homeland that we went forth.

Hither am I come to the prints of ancient feet, my mother's, even to the region where she was watched, the while she browsed upon the flowers—into that pasturing mead, whence Io, tormented by the gadfly's sting, fled in frenzy, traversing many tribes of men, and in due accord with fate, cleaving asunder the surging strait, made her bourne the land upon the farther shore.

And through the land of Asia she hurls, straight through sheep-pasturing Phrygia, and she passes the city of Teuthras among the Mysians, and the

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[1] *πορσύνων*: Heath.
[2] *πείθου*: Stanley.
[3] *γενέσθω*: Schütz, Lobeck.
[4] <δ'> Tucker.
[5] *ἐφάπτωρ*: Askew, Porson.
[6] *δίας*: Pauw.
[7] *ἔνοικοι*: Schütz.
[8] *ἰάπτει βασίδος*: Turn.
[9] *μουσῶν* M, *μυσῶν* E.

Λύδιά[1] τε γύαλα,
καὶ δι' ὀρῶν[2] Κιλίκων
Παμφύλων τε [γένη][3] διορνυμένα
καὶ[4] ποταμοὺς[5] ἀενάους
καὶ βαθύπλουτον χθόνα καὶ
τὰν[6] Ἀφροδίτας[7] πολύπυρον αἶαν.

ἱκνεῖται δὴ σινουμένα[8] βέλει [στρ. γ.
βουκόλου πτερόεντος
Δῖον πάμβοτον ἄλσος,
λειμῶνα χιονόβοσκον, ὅντ' ἐπέρχεται
Τυφῶ μένος,
ὕδωρ τε[9] Νείλου νόσοις ἄθικτον,
μαινομένα πόνοις ἀτί-
μοις ὀδύναις τε κεντροδα-
λήτισι[10] θυιὰς Ἥρας.

βροτοὶ δ', οἳ γᾶς τότ' ἦσαν ἔννομοι, [ἀντ. γ.
χλωρῷ δείματι[11] θυμὸν
πάλλοντ' ὄψιν ἀήθη,
βοτὸν ἐσορῶντες δυσχερὲς μειξόμβροτον,[12]
τὰν μὲν βοός,
τὰν δ'[13] αὖ γυναικός· τέρας δ' ἐθάμβουν.[14]
καὶ τότε[15] δὴ τίς ἦν ὁ θέλ-
ξας πολύπλαγκτον ἀθλίαν
οἰστροδόνητον Ἰώ;

δι' αἰῶνος κρέων[16] ἀπαύστου [στρ. δ.
Ζεὺς . . .
Διὸς δ'[17] ἀπημάντῳ σθένει
καὶ θείαις ἐπιπνοίαις
παύεται, δακρύων δ' ἀπο-
στάζει πένθιμον αἰδῶ.

hollow vales of Lydia, across the mountains of the Cilicians and the Pamphylians, speeding over ever-flowing rivers and earth deep and rich, and the land of Aphrodite that teems with wheat.

Harassed by the sting of the winged herdsman she gains at last the fertile demesne sacred unto Zeus, that snow-fed mead assailed by Typho's fury, and the water of the Nile that no disease may touch —maddened by her ignominious toils and frenzied with the pain of Hera's torturing goad.

And mortals, who in those days were indwellers of the land, shook with pallid terror at the unwonted sight as they beheld a being fearsome, half-human, part of the race of kine and part of woman; and they were astonied at the monstrous thing. And then, at last, who was it that brought soothing to the far-wandering, the wretched, the sting-tormented Io?

Zeus, it was, through endless time, the lord, . . . and by the unwounding might of his hand, and by his breath divine, she gained rest, and let fall the

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1 *λύγιά*: Turn.
2 *ὀρῶν* M, *ὄρων* m, *ὀρῶν* E.
3 [*γένη*] Heath.
4 *τὰν*: *καὶ* Wilam.
5 *ποταμοὺς δ'* M, *ποταμοὺς* G.
6 *τᾶς*: Herm.
7 *ἀφροδίτης*: Turn.
8 *εἰσ ἱκνουμένου* with the second *ου* in erasure, and -*χ*- above *κ*, M: Headlam.
9 *τὸ*: Pauw.
10 *κεντροδαλήτοις*: Erfurdt.
11 *δείμακτι*: Rob.
12 *μιξόμβροτον*: Wilam.
13 *τὰν δ'* M, *τὰ δ'* G[2].
14 *δὲ θαμβοῦν*: Turn.
15 *τόδε*: Stephanus.
16 *Ζεὺς αἰῶνος κρεῶν* (m marg. *κραίνων*) M: Herm.
17 *βία δ'*: Schütz.

λαβοῦσα δ' ἕρμα Δῖον ἀψευδεῖ λόγῳ
γείνατο παῖδ' ἀμεμφῆ,

δι' αἰῶνος μακροῦ πάνολβον· [ἀντ. δ.
ἔνθεν πᾶσα βοᾷ χθών,
"φυσιζόου[1] γένος τόδε[2]
Ζηνός ἐστιν ἀληθῶς·
τίς γὰρ ἂν κατέπαυσεν Ἥ-
ρας νόσους ἐπιβούλους;"
Διὸς τόδ' ἔργον καὶ τόδ' ἂν γένος λέγων
ἐξ Ἐπάφου κυρήσαις.

τίν' ἂν θεῶν ἐνδικωτέροισιν [στρ. ε.
κεκλοίμαν εὐλόγως ἐπ' ἔργοις;
‹αὐτὸς ὁ›[3] πατὴρ φυτουργὸς αὐτόχειρ ἄναξ
γένους παλαιόφρων μέγας
τέκτων, τὸ πᾶν μῆχαρ οὔριος Ζεύς.

ὑπ' ἀρχᾶς[4] δ' οὔ τινος θοάζων [ἀντ. ε.
τὸ μεῖον κρεισσόνων[5] κρατύνει.
οὔτινος[6] ἄνωθεν ἡμένου[7] σέβει κράτη.[8]
πάρεστι δ' ἔργον ὡς ἔπος
σπεῦσαί τι τῶν βούλιος[9] φέρει φρήν.

ΔΑΝΑΟΣ

θαρσεῖτε παῖδες· εὖ τὰ τῶν ἐγχωρίων·
δήμου δέδοκται παντελῆ ψηφίσματα.

1 φυσίζοον: Schütz. 2 τὸ δὴ ἂν: Porson.
3 ‹αὐτὸς ὁ› Heimsoeth from schol.
4 ἀρχὰς M: Schütz. 5 κρεῖσσον ὢν M: Turn.
6 οὔτινος corrected to ὅστινος M.
7 ἡμέν οὐ M: Turn. 8 κάτω: κράτη Voss.
9 δούλιος: Auratus.

sorrowing shame of tears. She conceived a burden, in very truth of Zeus, and bare a blameless child,

Throughout long ages blessed altogether. Whence all the earth crieth aloud, " This is in very truth the seed of life-giving Zeus ; for who else could have stayed the distemper visited on her by Hera's plot ? " Call this the work of Zeus and this his race sprung from Epaphus and thou shalt hit the truth.

Who of the gods hath wrought deeds that, with good reason, warrant more fairly my appeal to him ? Father himself and lord, he with his own hand planted us, he the mighty fashioner of our race, he ancient in wisdom, he who deviseth all things, whose breath prospereth all things, even Zeus.

He doth not sit upon his throne by authority of another and hold his dominion beneath a mightier. None there is who sitteth above him whose power he holdeth in awe. He speaketh and it is done—he hasteneth to execute whatsoever his counselling mind conceiveth.[1]

[*Re-enter Danaüs*

DANAÜS

Be of good cheer, my children—on the part of the citizens all goes well. Decrees, carrying full authority, have been passed.

[1] The full force of this majestic and awe-inspiring passage, recalling the solemnity of Isaiah, can be reproduced only by paraphrase. Nearer the original is " He doth not, sitting <upon his throne> by the authority of any, bear a lesser sway delegated by superiors . . . But with him the deed is as the word to do swiftly aught of all his counselling mind conceiveth."

ΧΟΡΟΣ

ὦ χαῖρε πρέσβυ, φίλτατ᾽ ἀγγέλλων ἐμοί·
ἔνισπε δ᾽ ἡμῖν[1] ποῖ κεκύρωται[2] τέλος,
δήμου κρατοῦσα χεὶρ ὅπῃ πληθύνεται.[3]

ΔΑΝΑΟΣ

ἔδοξεν Ἀργείοισιν οὐ διχορρόπως,
ἀλλ᾽ ὥστ᾽ ἀνηβῆσαί[4] με γηραιᾷ φρενί·
πανδημίᾳ γὰρ χερσὶ δεξιωνύμοις
ἔφριξεν αἰθὴρ τόνδε κραινόντων λόγον·
ἡμᾶς μετοικεῖν τῆσδε γῆς ἐλευθέρους
κἀρρυσιάστους[5] ξύν τ᾽ ἀσυλίᾳ βροτῶν·
καὶ μήτ᾽ ἐνοίκων μήτ᾽ ἐπηλύδων τινὰ
ἄγειν· ἐὰν δὲ προστιθῇ τὸ καρτερόν,
τὸν μὴ βοηθήσαντα τῶνδε γαμόρων
ἄτιμον εἶναι ξὺν φυγῇ δημηλάτῳ.
τοιάνδ᾽ ἔπειθεν ῥῆσιν ἀμφ᾽ ἡμῶν λέγων
ἄναξ Πελασγῶν, ἱκεσίου Ζηνὸς κότον
μέγαν προφωνῶν[6] μήποτ᾽ εἰσόπιν χρόνου
πόλιν παχῦναι, ξενικὸν ἀστικόν θ᾽ ἅμα
λέγων διπλοῦν μίασμα πρὸ πόλεως φανὲν
ἀμήχανον βόσκημα πημονῆς πέλειν.
τοιαῦτ᾽ ἀκούων χερσὶν Ἀργεῖος λεὼς
ἔκραν᾽ ἄνευ κλητῆρος[7] ὡς εἶναι τάδε.
δημηγόρους δ᾽ ἤκουσεν εὐπιθὴς[8] στροφὰς
δῆμος Πελασγῶν· Ζεὺς δ᾽ ἐπέκρανεν τέλος.

[1] ἐνόσπερ ἡμῖν MPE, ἔνεπε δ᾽ ἡμῖν G: Rob.
[2] ποι κεκύρτωται M: Rob.
[3] χειροπληθύεται: χεὶρ ὅπῃ Dobree, πληθύνεται Herm.
[4] ὡς τ᾽ ἂν ἡβήσαιμι: Tyrwhitt.

CHORUS

Hail, our envoy, harbinger of tidings most welcome. But tell us—to what purport has the decision been carried, and to what course does the majority of the people's suffrages incline?

DANAÜS

Action was taken by the Argives, not by any doubtful vote but in such wise as to make my aged heart renew its youth. For the air bristled with right hands held aloft as, in full vote, they ratified this resolution into law: "That we be settlers in this land, be free, subject to no seizure, and secure from robbery of man; that no one, nor native nor alien, carry us captive; but, if recourse be had to violence, any landholder who refuses to rescue us, should both forfeit his rights and suffer public banishment." Such was the persuasive speech that the king of the Pelasgians spake in our behalf, uttering the solemn warning that never in after time should the city feed fat the wrath of Zeus, protector of the suppliant; and declaring withal that, should a twofold defilement—from strangers and from burghers at once—arise before the city, it would prove a breeder of distress past all relief. Hearing these words, the Argive folk, waiting for no proclamation of crier, decreed by uplifted hand that so it be. It was the Pelasgian people, won readily to assent, that heard the subtle windings of his speech; but it was Zeus who brought the end to pass.

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5 καρυσιάστους: Turn. (κᾳρρ-).
6 πρόφρων ὢν: Canter. 7 ἔκλαναν εὐκλήτορος: Turn.
8 εὐπειθεὶς altered from εὐπειθεῖς M: Bothe.

ΧΟΡΟΣ

ἄγε δή, λέξωμεν[1] ἐπ' Ἀργείοις
εὐχὰς ἀγαθάς, ἀγαθῶν ποινάς.
Ζεὺς δ' ἐφορεύοι ξένιος ξενίου
στόματος τιμὰς ἐπ' ἀληθείᾳ,
τέρμον' ἄμεμπτον προσαπαντᾶν.[2]

νῦν ὅτε καί, θεοὶ [στρ. α.
διογενεῖς, κλύοιτ' εὐ-
κταῖα[3] γένει[4] χεούσας·
μήποτε πυρίφατον[5]
γᾶν Πελασγίαν[6] [πόλιν][7]
τὸν ἄκορον βοᾶς[8]
κτίσαι μάχλον Ἄρη,
τὸν ἀρότοις θερί-
ζοντα βροτοὺς ἐν ἄλλοις,
οὕνεκ' ᾤκτισαν ἡμᾶς,
ψῆφον δ' εὔφρον' ἔθεντο,
αἰδοῦνται δ' ἱκέτας Διός,
ποίμναν τάνδ' ἀμέγαρτον·

οὐδὲ μετ' ἀρσένων [ἀντ α
ψῆφον ἔθεντ' ἀτιμώ-
σαντες ἔριν γυναικῶν,
Δῖον ἐπιδόμενοι
πράκτορά [τε][9] σκοπὸν
δυσπολέμητον, ὃν [οὐ-][10]
τίς ἂν δόμος ἔχοι
ἐπ' ὀρόφων μιαί-
νοντα; βαρὺς δ' ἐφίζει.
ἅζονται γὰρ ὁμαίμους
Ζηνὸς ἵκτορας ἁγνοῦ.

Chorus

Come, let us invoke blessings upon the Argives in requital for blessings. And may Zeus, the stranger's god, have regard to the offerings of gratitude voiced by a stranger's lips, that they may in true fulfilment reach their perfect goal.

Ye gods of heaven! Hearken now as I pour forth orisons for blessings upon our kindred. Never may the wanton lord of war, insatiate of battle-cry, destroy by fire this Pelasgian land, even Ares who reapeth a human harvest in alien fields; for that they had compassion upon us, and cast a vote in our favour, and have respect for our pitiable flock, suppliants in the name of Zeus.

Nor did they cast their suffrages upon the side of the males, holding of no account the women's cause, since they had regard unto the avenging eye of Zeus, against which there is no battling, and what house would have it upon its roof to its defiling?[1] for heavily doth it sit thereon. For they take reverent heed of their kin, petitioners of holy Zeus; therefore

[1] By a sudden shift of metaphor, the eye of Zeus is likened to a foul bird whose pollution of the roof is an evil omen to the inmates of the house.

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[1] λέξομεν: Turn.
[2] ἀμέμπτων πρὸς ἅπαντα ME (ἄμεμπτος G): Tucker after Salvinius (ἄμεμπτον), and Weil (ἀπαντᾶν).
[3] εὔκτεα with αι over ε M.
[4] γένει with η over ει M.
[5] πυρέφατον: Turn.
[6] τὰν H. M: Bergk.
[7] [πόλιν] Klausen.
[8] ἄχορον βοᾶν: Kruse.
[9] [τε] Bergk.
[10] [οὐ-] Burges.

τοιγάρτοι καθαροῖσι βω-
μοῖς θεοὺς ἀρέσονται.

τοιγὰρ ὑποσκίων [στρ. β.
ἐκ στομάτων ποτά-
σθω φιλότιμος εὐχά,
μήποτε λοιμὸς ἀνδρῶν
τάνδε[1] πόλιν κενῶσαι·
μηδ' ἐπιχωρίοις <ἔρις>[2]
πτώμασιν αἱματίσαι πέδον γᾶς.[3]
  ἥβας δ' ἄνθος ἄδρεπτον
ἔστω, μηδ' Ἀφροδίτας
εὐνάτωρ βροτολοιγὸς Ἄ-
ρης κέρσειεν ἄωτον.

†καὶ γεραροῖσι πρε- [ἀντ. β.
σβυτοδόκοι γεμόν-
των† θυμέλαι φλεγόντων.
τὼς πόλις[4] εὖ νέμοιτο
Ζῆνα μέγαν[5] σεβόντων,
τὸν ξένιον δ' ὑπερτάτως,[6]
ὃς[7] πολιῷ νόμῳ αἶσαν ὀρθοῖ.
  τίκτεσθαι δ' ἐφόρους γᾶς
ἄλλους εὐχόμεθ' ἀεί,
Ἄρτεμιν δ' Ἑκάταν γυναι-
κῶν λόχους[8] ἐφορεύειν.

μηδέ τις ἀνδροκμὴς [στρ. γ.
λοιγὸς ἐπελθέτω
τάνδε πόλιν δαΐζων,[9]
ἄχορον ἀκίθαριν[10]
δακρυογόνον Ἄρη
βοάν τ' ἔνδημον ἐξοπλίζων.[11]

with pure altars shall they gain the grace of the gods.

Therefore let there fly forth from our overshadowed[1] lips a prayer of gratitude. Never may pestilence empty this city of its men nor strife stain the soil of the land with the blood of native slain. But may the flower of its youth be unculled, and may Ares, the partner of Aphrodite's bed, he who maketh havoc of men, not shear off their bloom.

And may the altars, whereat the elders gather, blaze in honour of venerable men. Thus may their State be regulated well, if they hold in awe mighty Zeus, and, most of all, Zeus the warden of guest-right, who by venerable enactment guideth destiny aright And that other guardians be always renewed, we pray; and that Artemis-Hecate[2] watch over the child-bed of their women.

And let no murderous havoc come upon the realm to ravage it, by arming Ares—foe to the dance and lute, parent of tears—and the shout of civil strife.

[1] Overshadowed by the suppliant branches, which, though now laid on the altar (l. 507), are still in imagination held before the faces of the Maidens.

[2] Artemis and Hecate were identified in Attic cult as early as the fifth century B.C. Cp. *Corp. Inscr. Att.* i. 208. The epithet ἑκάτη "far-darter," "archer" was, it seems, not applied as a common adjective to Artemis.

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[1] τῶνδε: Fähse. [2] <ἔρις>: Heath. [3] τᾶς: Porson.
[4] τῶς πόλεις M: Rob. [5] μέγα: Aldina.
[6] ὑπέρτατον M: H. L. Ahrens from schol.
[7] ὃς M, ὡς m. [8] λόγους: Sophianus. [9] δαΐξων: Aldina.
[10] ἄχορος κίθαρις M: Porson from Plut. *Amat.* 758 F.
[11] τε δῆμον ἔξω παίζων M, τε δῆμον ἐξοπλίζουσα Plut.: τ' ἔνδημον Pauw, ἐξοπλίζων Stanley.

νούσων δ' ἑσμὸς[1] ἀπ' ἀστῶν
ἵζοι κρατὸς[2] ἀτερπής·
εὐμενὴς δ' ὁ Λύκειος[3] ἔσ-
τω πάσᾳ[4] νεολαίᾳ.[5]

καρποτελῆ[6] δέ τοι [ἀντ. γ.
Ζεὺς ἐπικραινέτω
φέρματι γᾶν πανώρῳ.
πρόνομα δὲ βότ' ἀγροῖς[7]
πολύγονα τελέθοι·
τὸ πᾶν τ' ἐκ δαιμόνων λάχοιεν.[8]
εὔφαμον δ' ἐπὶ βωμοῖς
μοῦσαν θείατ'[9] ἀοιδοί·
ἁγνῶν τ' ἐκ στομάτων φερέ-
σθω φάμα φιλοφόρμιγξ.

φυλάσσοι τ' ἀτρεμαῖα[10] τιμὰς [στρ. δ.
τὸ δάμιον,[11] τὸ πτόλιν κρατύνει,
προμαθὶς[12] εὐκοινόμητις ἀρχά·
ξένοισί τ' εὐξυμβόλους,
πρὶν ἐξοπλίζειν Ἄρη,
δίκας ἄτερ πημάτων διδοῖεν.

θεοὺς δ', οἳ γᾶν ἔχουσιν, ἀεὶ [ἀντ. δ.
τίοιεν ἐγχωρίοις πατρῴαις[13]
δαφνηφόροις[14] βουθύτοισι τιμαῖς.
τὸ γὰρ τεκόντων σέβας
τρίτον τόδ' ἐν θεσμίοις
Δίκας γέγραπται μεγιστοτίμου.

[1] δεσμὸς: Turn.
[2] κράτος M: H. Voss.
[3] λύκιος: Arnaldus.
[4] πᾶσα M, πάσαι m.
[5] νεολαίαι with ε over λαι M.
[6] καρποτελεῖ: Stanley.
[7] βρότατος: Tucker.
[8] λάθοιεν: Dindorf.

And may the joyless swarm of diseases settle far from the heads of the burghers, and to all the young folk may Lyceus[1] be graciously disposed.

And may Zeus cause the earth to render its tribute of fruit by the produce of every season ; may their grazing cattle in the fields have abundant increase, and may they obtain all things from the heavenly powers. May minstrels sing hymns of praise at the altars ; and from pure lips let there proceed the chant that attends the harp.

And may the people that controls the State guard its privileges free from fear—a prudent government counselling wisely for the public weal. And ere they have recourse to arms may they inflict no loss, but grant just rights of covenant unto the stranger within their gates.

And may they worship for evermore the gods who possess the land with native honours of laurel bough upborne, and oxen slain, even as their fathers did before their time ; since reverence for parents—this standeth written third among the statutes of Justice, to whom honour supreme is due.

[1] The epithet Lyceus, often applied to Apollo, was commonly connected with the belief that he was the destroyer and protector of wolves (λύκοι). As a destructive power he is invoked to ward off enemies (*Seven against Thebes*, 145) ; as an averter of evil he protects herds, flocks, and the young. According to Pausanias (ii. 19. 3) Danaüs established a sanctuary in honour of Lyceus at Argos, where, in later times, the most famous of all Apollo's temples was consecrated to him under the title of " Wolf-god."

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[9] εὐφήμοις . . . μοῦσαι θεαί τ' : Herm.
[10] τ' ἀτιμίας M (ἀσφαλίας m marg.) : Butler.
[11] δήμιον : Dindorf. [12] προμηθεὺς with α over η M : Herm.
[13] ἐνχωρίοις πατρῴαις changed to ἐνχωρίους πατρῴαις M.
[14] δαφνηφόροισιν (with final ν deleted) M.

ΔΑΝΑΟΣ

εὐχὰς μὲν αἰνῶ τάσδε σώφρονας, φίλαι·
ὑμεῖς δὲ μὴ[1] τρέσητ᾽ ἀκούσασαι πατρὸς
ἀπροσδοκήτους τούσδε καὶ νέους λόγους.
ἱκεταδόκου γὰρ τῆσδ᾽ ἀπὸ σκοπῆς ὁρῶ
τὸ πλοῖον. εὔσημον γὰρ οὔ με λανθάνει·
στολμοί τε λαίφους καὶ παραρρύσεις νεώς,
καὶ πρῷρα πρόσθεν ὄμμασιν[2] βλέπουσ᾽ ὁδόν,
οἴακος εὐθυντῆρος[3] ὑστάτου νεὼς
ἄγαν καλῶς κλύουσα, τοῖσιν[4] οὐ φίλη.
πρέπουσι δ᾽ ἄνδρες νάιοι[5] μελαγχίμοις
γυίοισι[6] λευκῶν ἐκ πεπλωμάτων ἰδεῖν,
καὶ τἄλλα πλοῖα πασά θ᾽ ἡ ᾽πικουρία
εὔπρεπτος· αὐτὴ δ᾽ ἡγεμὼν ὑπὸ χθόνα
στείλασα λαῖφος παγκρότως ἐρέσσεται.
ἀλλ᾽ ἡσύχως χρὴ καὶ σεσωφρονισμένως
πρὸς πρᾶγμ᾽ ὁρώσας τῶνδε μὴ ἀμελεῖν θεῶν.
ἐγὼ δ᾽ ἀρωγοὺς ξυνδίκους θ᾽ ἥξω λαβών.
ἴσως γὰρ ἂν[7] κῆρυξ τις ἢ πρέσβη μόλοι,[8]
ἄγειν θέλοντες ῥυσίων ἐφάπτορες.
ἀλλ᾽ οὐδὲν ἔσται τῶνδε· μὴ τρέσητέ[9] νιν.
ὅμως <δ᾽>[10] ἄμεινον, εἰ βραδύνοιμεν βοῇ,
ἀλκῆς λαθέσθαι τῆσδε μηδαμῶς ποτε.
θάρσει·[11] χρόνῳ τοι κυρίῳ τ᾽ ἐν ἡμέρᾳ
θεοὺς ἀτίζων τις βροτῶν δώσει δίκην.

ΧΟΡΟΣ

πάτερ, φοβοῦμαι, νῆες ὡς ὠκύπτεροι
ἥκουσι· μῆκος δ᾽ οὐδὲν ἐν μέσῳ χρόνου.

[1] ὑμεῖς δὲ μῆτρες ἀεὶ: Turn.
[2] ὄμμασιν M, ὄμμασι E. [3] συνουτῆρος: Turn.
[4] τῶσ.ἂν M, τὼς ἂν E, τῶσ᾽ ἂν G: Herwerden.

Danaüs

I commend these, your reasonable prayers, dear children ; but be not troubled yourselves when ye hear the unexpected and startling tidings your father has to tell. From my post of look-out here on the sanctuary of suppliants I descry their barque ; for 'tis well-marked and escapes me not : the trimming of its sail, its side-guards, and the prow that with its eyes scans its onward course, obeying—all too well for those to whom it is unfriendly—the guiding rudder at the stern. The men on board are plainly seen, their swart limbs showing from out their white attire. The rest of the ships and all the assisting fleet stand clear in view : but the leader herself has furled her sail and draws near the shore with full sweep of sounding oars. Yet ye must face the matter calmly and with self-control, and not be unmindful of yonder gods. For my part, I will secure me men-at-arms and advocates to urge our cause, and return anon. Haply some herald or envoys may come, eager to seize on you for prize and hale you hence —but there shall be naught of this : fear them not. Yet in the event that we should be slow in bringing succour, 'twere better not for a moment to forget the means of help ye have here at hand. Courage ! In good time, assuredly, and on the day ordained, he who contemns the gods shall suffer punishment.

Chorus

Father, I am adread—with what swift wings the ships approach ! No long interval of time is left.

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[5] νήιοι : Dindorf. [6] γύοισι MG, γυίοισι E.
[7] ἤ : ἂν Burges. [8] πρεσβήμολοι MGP : Lobeck.
[9] τρέσαιτε with η over αι M.
[10] <δ'> Geel. [11] θαρσεῖτε : Turn.

περίφοβόν μ᾽ ἔχει τάρβος ἐτητύμως [στρ. α.
πολυδρόμου φυγᾶς ὄφελος εἴ τί μοι.
παροίχομαι, πάτερ, δείματι.

ΔΑΝΑΟΣ

ἐπεὶ τελεία ψῆφος Ἀργείων, τέκνα,
θάρσει, μαχοῦνται περὶ σέθεν, σάφ᾽ οἶδ᾽ ἐγώ.[1]

<ΧΟΡΟΣ>

ἐξῶλές ἐστι μάργον[2] Αἰγύπτου γένος
μάχης τ᾽ ἄπληστον· καὶ λέγω πρὸς εἰδότα.

δοριπαγεῖς[3] δ᾽ ἔχοντες κυανώπιδας [ἀντ. α.
νῆας ἔπλευσαν ὧδ᾽ ἐπιτυχεῖ[4] κότῳ
πολεῖ[5] μελαγχίμῳ[6] σὺν στρατῷ.

ΔΑΝΑΟΣ

πολλοὺς δέ γ᾽ εὑρήσουσιν ἐν μεσημβρίας[7]
θάλπει βραχίον᾽[8] εὖ κατερρινημένους.

<ΧΟΡΟΣ>

μόνην δὲ μὴ πρόλειπε·[9] λίσσομαι, πάτερ.
γυνὴ μονωθεῖσ᾽ οὐδέν· οὐκ ἔνεστ᾽ Ἄρης.

οὐλόφρονες[10] δὲ καὶ δολιομήτιδες[11] [στρ. β.
δυσάγνοις φρεσίν,[12] κόρακες ὥστε, βω-
μῶν ἀλέγοντες οὐδέν.

1 ἐγὼν: Turn. 2 ἐξώλεσσ τίμαργον M: Turn.
3 δορυπαγεῖς: Weil.
4 ἐπεὶ τάχει M, ἐπὶ τύχη G^1, ἐπὶ τύχει G^2: Turn.

I am possessed by dreadful fear whether in very truth my long flight has availed me aught. Father, I am fordone with fright.

DANAÜS

Since the vote of the Argives was final, be of good cheer, my children; they will fight in your defence, I know full well.

[CHORUS]

Abominable is the lustful race of Aegyptus and insatiate of battle; and that thou too knowest well.
In ships, stout-timbered and dark-prowed, have they sailed hither, attended by a mighty and a swarthy host, and in their wrath overtaken us.

DANAÜS

Aye, but they will find here a host with arms well seasoned by the noonday heat.

[CHORUS]

Leave me not forlorn, I implore thee, father. A woman abandoned to herself is naught. There is no fight in her.
Evil of mind are they, and guileful of purpose, with impure hearts, recking naught of altars more than carrion birds.

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[5] *πόλει*: Stanley. [6] *μελαχείμω* M: Turn.
[7] *μεσημβρίαι* M: Schütz. [8] *θάλπτει βραχεῖον* M: Turn.
[9] *πρόλιπε*: Turn. [10] *δουλόφρονες*: Valckenaer.
[11] *δολομήτιδες*: Askew's margin. [12] *φρεσσὶν* M, *φρεσὶ* E.

ΔΑΝΑΟΣ

καλῶς ἂν ἡμῖν ξυμφέροι ταῦτ᾽, ὦ τέκνα,
εἰ σοί τε καὶ θεοῖσιν ἐχθαιροίατο.

<ΧΟΡΟΣ>

οὐ μὴ τριαίνας τάσδε καὶ θεῶν σέβη
δείσαντες ἡμῶν χεῖρ᾽ ἀπόσχωνται, πάτερ.

περίφρονες δ᾽ ἄγαν ἀνιέρῳ μένει [ἀντ. β.
μεμαργωμένοι κυνοθρασεῖς, θεῶν
οὐδὲν ἐπαΐοντες.

ΔΑΝΑΟΣ

ἀλλ᾽ ἔστι φήμη τοὺς λύκους κρείσσους[1] κυνῶν
εἶναι· βύβλου δὲ καρπὸς οὐ κρατεῖ στάχυν.

<ΧΟΡΟΣ>

ὡς καὶ ματαίων ἀνοσίων τε κνωδάλων
ἔχοντας[2] ὀργάς, χρὴ φυλάσσεσθαι τάχος.[3]

ΔΑΝΑΟΣ

οὔτοι ταχεῖα[4] ναυτικοῦ στρατοῦ στολή,[5]
οὐδ᾽[6] ὅρμος, οὐ δεῖ πεισμάνων[7] σωτήρια[8]
ἐς γῆν ἐνεγκεῖν, οὐδ᾽ ἐν[9] ἀγκυρουχίαις
θαρσοῦσι ναῶν ποιμένες παραυτίκα,
ἄλλως τε[10] καὶ μολόντες ἀλίμενον χθόνα
ἐς νύκτ᾽ ἀποστείχοντος ἡλίου. φιλεῖ

[1] κρείσσους E, κρείσσων with ους over ων M, κρείσσονας G.
[2] ἔχοντες: Turn.
[3] κράτος: Tucker.
[4] ταχεῖα G, ταχεῖαι M.
[5] στολῆι M: Turn.
[6] οὐδὲ: Bamberger.
[7] πισμάτων: Vict.
[8] σωτηρίου MEG², σωτηρίαν G¹: Scaliger.
[9] οὐδὲν: Rob.
[10] ἀλλ᾽ ὥστε: Vict.

DANAÜS

Rarely would this profit us, my children, should they incur both Heaven's hate and yours.

[CHORUS]

Father, no fear of yon tridents or of things held sacred in the sight of Heaven will ever stay their hands from us.

Full too overweening are they, maddened, with unholy rage, shameless dogs that hearken not unto the gods.

DANAÜS

Yet there is a saw that wolves o'ermaster dogs; the byblus-fruit mastereth not the wheat-ear.[1]

[CHORUS]

Since they have the tempers of lewd and impious beasts, we must guard against them speedily.

DANAÜS

Not speedy is a fleet in getting under way, nor yet in anchoring, when there is need to bring ashore the securing cables; and even at anchorage shepherds of ships feel not at once secure, above all if they have arrived on a harbourless coast when the sun is sinking into night. In a cautious pilot night is wont

[1] Distinctive foods mark national differences—the Egyptians are no match for the Argives. Theophrastus, in his *History of Plants*, 4. 8, reports that the inhabitants of Egypt chew papyrus, raw, boiled, or roasted.

ὠδῖνα τίκτειν[1] νὺξ κυβερνήτῃ σοφῷ.
οὕτω γένοιτ' ἂν οὐδ' ἂν ἔκβασις στρατοῦ
καλή, πρὶν ὅρμῳ ναῦν θρασυνθῆναι. σὺ δὲ
φρόνει[2] μὲν ὡς ταρβοῦσα μὴ ἀμελεῖν θεῶν·
. . . .[3]
πράξας ἀρωγήν· ἄγγελον δ' οὐ μέμψεται
πόλις γέρονθ', ἡβῶντα δ' εὐγλώσσῳ[4] φρενί.

ΧΟΡΟΣ

ἰὼ γᾶ βοῦνι, πάνδικον[5] σέβας, [στρ. α.
τί πεισόμεσθα; ποῖ φύγωμεν Ἀπίας
χθονός, κελαινὸν εἴ τι κεῦθός ἐστί που;
μέλας γενοίμαν καπνὸς
νέφεσσι[6] γειτονῶν[7] Διός·
τὸ πᾶν δ' ἄφαντος
ἀμπετὴς ἀιδνὸς[8] ὡς
κόνις ἄτερθε[9] πτερύγων ὀλοίμαν.

ἄφυκτον δ' οὐκέτ' ἂν πέλοι κακόν·[10] [ἀντ. α.
κελαινόχρως[11] δὲ πάλλεταί μου καρδία.
πατρὸς σκοπαὶ δέ μ' εἷλον·[12] οἴχομαι φόβῳ.
θέλοιμι δ' ἂν μορσίμου
βρόχου τυχεῖν ἐν ἀρτάναις,[13]
πρὶν ἄνδρ' ἀπευκτὸν
τῷδε χριμφθῆναι χροΐ·[14]
πρόπαρ θανούσας <δ'>[15] Ἀίδας ἀνάσσοι.

πόθεν δέ μοι γένοιτ' ἂν αἰθέρος θρόνος, [στρ. β.
πρὸς ὃν νέφη μυδηλὰ[16] γίγνεται[17] χιών,
ἢ λισσὰς αἰγίλιψ ἀπρόσ-

[1] τίκτει: Turn. [2] φρονεῖ: Rob. [3] lacuna: Hartung.
[4] εὐγλώσσωις (ς marked to be deleted) M, εὐγλώσσω E: Rob.
[5] βουνῖτι ἔνδικον: Paley.
[6] νέφεσι: Arnaldus. [7] γειτόνων: Turn.

to beget travail of mind. Then, too, the disembarking of a force-at-arms cannot be effected with success before a ship has gained confidence in her moorings. But, for all thy terror, do thou be minded not to neglect the gods. [I will return] when I have secured succour. The city shall find no fault with a messenger, old in years, but with youth in his heart and on his tongue. [*Exit*

CHORUS

O land of hills, land of our righteous veneration, what is to be our lot? To what region in the Apian land are we to flee, if anywhere there be some dark hiding-place? Ah that I might become black smoke that draws nigh unto the clouds of Zeus; or, soaring aloft without wings, vanish quite out of sight like viewless dust and dissolve into nothingness!

The evil no longer admits of escape; my heart is darkened and a-quiver; the look-out my father held hath wrought me ruin. I am undone with terror. Rather would I meet my doom in a halter-noose than suffer the embraces of a man I loathe. Death ere that, with Hades for my lord and master!

Ah that somewhere in the upper air I might find a seat 'gainst which the dank clouds turn into snow, or some bare, inaccessible crag, outranging sight,

---

[8] *ἀμπετήσαις δόσως* M: *ἀμπετὴς* Enger, *ἀιδνὸς* Kirchhoff.
[9] *ἄτερθεν* M, *ἄτερθε* E. [10] *κέαρ*: *κακόν* Schütz.
[11] *μελανόχρως*: Pauw. [12] *πατροσκοπαι δὲ μεῖλον*: Vict.
[13] *σαργάναις* MGE, *ἀρτάναις* P.
[14] *τῶδ' ἐχριμφθῆν χροῖν* M, *τῷδε χριμφθῆναι* P, *χροῒ* E.
[15] <δ'> Burgard. [16] *νέφη δ' ὑδρηλὰ*: Tucker.
[17] *γείνεται*: Aldina.

δεικτος οἰόφρων κρεμὰς
γυπιὰς πέτρα, βαθὺ
πτῶμα μαρτυροῦσά μοι,
πρὶν δαΐκτορος βίᾳ
καρδίας γάμου κυρῆσαι;

κυσὶν[1] δ᾽ ἔπειθ᾽ ἕλωρα κἀπιχωρίοις [ἀντ. β.
ὄρνισι δεῖπνον[2] οὐκ ἀναίνομαι πέλειν·
τὸ γὰρ θανεῖν ἐλευθεροῦ-
ται φιλαιάκτων κακῶν. [ἐλθέτω][3]
ἐλθέτω μόρος, πρὸ κοί-
τας γαμηλίου τυχών.
ἀμφυγᾶς τίν᾽ ἔτι πόρον[4]
τέμνω γάμου λυτῆρα;[5]

ἴυζε[6] δ᾽ ὀμφὰν οὐρανίαν[7] [στρ. γ.
<μέλεα>[8] μέλη λιτανὰ θεοῖς·[9]
τέλεα δέ πως[10] πελόμενά μοι
λύσιμά τ᾽ ἄχιμά τ᾽[11] ἔπιδε, πάτερ,
βίαια μὴ φαιδρῶς[12] ὁρῶν
ὄμμασιν ἐνδίκοις.
σεβίζου δ᾽ ἱκέτας σέθεν,
γαιάοχε παγκρατὲς Ζεῦ.

γένος γὰρ Αἰγύπτειον[13] ὕβριν [ἀντ. γ.
δύσφορον ἀρσενογενὲς
μετά με δρόμοισι διόμενοι
φυγάδα μάταισι πολυθρόοις
βίαια δίζηνται λαβεῖν.
σὸν δ᾽ ἐπίπαν ζυγὸν
ταλάντου. τί δ᾽ ἄνευ[14] σέθεν
θνατοῖσι[15] τέλειόν ἐστιν;

brooding in solitude, beetling, vulture-haunted, to bear witness to my plunge into the depths ere ever I be forced into a wedlock that would pierce my heart!

Thereafter I refuse not to become a prey to dogs and a feast to the birds that make the place their home; for to be dead is to be freed from sorrow and sighing. Come death, death be my doom, before the marriage-bed! How can I even yet find some means of escape to deliver me from wedlock?

Shriek aloud, with a cry that reaches unto heaven, strains of supplication unto the gods; and do thou, O Father, give heed that they in some wise be accomplished to my safety and tranquillity. Behold deeds of violence with no kindly glance in thy just eyes! Have respect unto thy suppliants, O Zeus, omnipotent upholder of the land!

For the males of the race of Aegyptus, intolerable in their wantonness, chase after me, a fugitive, with clamorous lewdness and seek to lay hold of me with violence. But Thine altogether is the beam of the balance, and without Thee what is there that cometh to its accomplishment for mortal man? [*The Herald of the Egyptians with armed followers is seen at a distance*

---

1 *κύσειν* MGE: Rob. 2 *δεῖπναν* ME, *δεῖπνον* G.
3 [*ἐλθέτω*] Pauw.
4 *τίν' ἀμφ' αὐτᾶς ἔτι πόρον* M: *ἀμφυγᾶς* Weil after Herm.
5 *καὶ λυτήρια*: Pauw.
6 *ἴυζεν*: Rob. 7 *οὐράνια*: Aldina.
8 <*μέλεα*> H. Voss. 9 *θεοῖς καὶ*: H. Voss.
10 *δέ μοί πῶς*: Burney. 11 *λύσιμα μάχιμα δ'*: Wilam.
12 *φιλεῖς*: Weil. 13 *αἰγύπτιον*: Herm.
14 *πιδανευ*: Rob. 15 *θνατοῖς*: Bothe.

ό ό ό, ά ά ά·
ὅδε μάρπτις[1] νάιος γάιος.
τῶν πρό, μάρπτι,[2] κάμνοις·
†ἰόφ . . ὀμ . . αὖθι κάκκας νυ
δυΐαν βοᾶν ἀμφαίνω.†
ὁρῶ τάδε φροίμια †πράξαν πόνων
βιαίων ἐμῶν. ἠὲ ἠέ.
βαῖνε φυγᾷ πρὸς ἀλκάν·
†βλοσυρόφρονα χλιδᾷ
δύσφορα ναῒ κὰν γᾷ.
γαϊάναξ[3] προτάσσου.†

<ΚΗΡΥΞ>

σοῦσθε σοῦσθ' ἐπὶ βᾶ-
ριν ὅπως ποδῶν <ἔχετε>[4]
†οὐκοῦν οὐκοῦν†
τιλμοὶ τιλμοὶ καὶ στιγμοί,
πολυαίμων φόνιος
ἀποκοπὰ κρατός.
σοῦσθε σοῦσθ'† ὀλύμεναι ὀλόμεν' ἐπαμίδα.

<ΧΟΡΟΣ>

εἴθ' ἀνὰ[5] πολύρυτον[6] [στρ. α.
ἁλμήεντα πόρον
δεσποσίῳ ξὺν ὕβρει,
γομφοδέτῳ τε δόρει[7] διώλου.
†αἵμονες ὡς ἐπάμιδα
ησυδουπιάπιτα†

<ΚΗΡΥΞ>

†κελεύω βοᾶν μεθέσθαι
ἴχαρ φρενί τ' ἄταν.†
ἰοὺ ἰού.[8]

Ho! Ha! Here on the land is the pirate from the ship! Ere that, pirate, mayest thou perish . . . I see in this the prelude of suffering wrought by violence. Oh! Oh! Fly for protection! Savagery past all bearing by its insolence on sea and land alike. Lord of the land, protect us!

[Herald]

Away with you, away to the barque, fast as ever your feet can take you! Ah well then, if you won't, your hair shall be torn out; you'll be pricked with goads, and off shall come your heads with plenteous letting of gory blood. Away with you, away—and a murrain on you!—to the ships.

[Chorus]

Would that on your course over the great briny flood you had perished along with your lordly arrogance and your riveted barque! . . .

[Herald]

I charge you, stop your shrieking. . . . Ho there!

---

1 *μάρπτις*: Turn.
2 *πρόμαρπτι*: Stephanus.
3 *γᾶι ἄναξ*: Headlam.
4 <*ἔχετε*> Hartung.
5 *εἰθάνα*: Herm.
6 *πολύρρυτον*: Wellauer.
7 *δορὶ*: Herm.
8 *ἰὼ ἰὸν*: Herm.

λεῖφ᾽ ἕδρανα,[1] κι᾽ ἐς δόρυ.
ἀτίετον ἄπολιν[2] οὐ σέβω.[3]

<ΧΟΡΟΣ>

μήποτε πάλιν ἴδοιμ᾽[4] [ἀντ. α.
ἀλφεσίβοιον ὕδωρ,
ἔνθεν ἀεξόμενον[5]
ζώφυτον αἷμα βροτοῖσι θάλλει.
ἔγγαιος[6] ἐγὼ βαθυχαῖος
†βαθρείας βαθρείας, γέρον.†

<ΚΗΡΥΞ>

σὺ δ᾽ ἐν ναῒ ναῒ βάσῃ
τάχα θέλεος ἀθέλεος,
βίᾳ βίᾳ τε πολλᾷ φροῦδα.
†βάτεαι βαθυμιτροκακὰ παθῶν†
[ὀλόμεναι παλάμαις].[7]

<ΧΟΡΟΣ>

αἰαῖ αἰαῖ. [στρ. β.
αἲ γὰρ[8] δυσπαλάμως ὄλοιο
δι᾽ ἁλίρρυτον[9] ἄλσος,
κατὰ Σαρπηδόνιον
χῶμα πολύψαμμον[10] ἀλαθεὶς
Εὐρεΐαισιν[11] αὔραις.

ΚΗΡΥΞ

ἴυζε καὶ λάκαζε καὶ κάλει θεούς.
Αἰγυπτίαν γὰρ βᾶριν οὐχ ὑπερθορῇ.
[ἴυζε καὶ][12]
βόα, χέον πικρότερον[13] οἰζύος νόμον.[14]

quit the sanctuary, be off to the ship! I stand in no awe of one without honour and city.

[Chorus]

Never again may my eyes behold the cattle-nurturing stream whence increase cometh unto men and vigour of the blood of life! I native here, of ancient nobility . . . old man.

[Herald]

You'll get you speedily on ship-board, on ship-board, I say, whether you will or not, by force, by force. . . .

[Chorus]

Alas, alas! So may you perish past all help, driven from your course over the surging mead by eastern breezes off the sandy barrow of Sarpedon!

Herald

Wail and shout and call upon the gods—thou shalt not escape the Egyptian barque. Cry out, utter a strain of woe more bitter still.

---

[1] *ἵδρανα*: Rob.
[2] *ἀτιέτανα πόλιν*: Peiper.
[3] *εὐσεβῶν*: Butler.
[4] *εἴδοι* with *ι* over *ει* M: Butler.
[5] *δεξόμενον*: Scaliger.
[6] *ἄγειος*: Weil.
[7] [*ὀλ. παλ.*] Peiper.
[8] *καὶ γὰρ*: Heath.
[9] *ἀλλίρυτον*: Rob.
[10] *πολυψάμαθον*: Emper.
[11] *εὐρείαις εἰν*: Paley.
[12] [*ἴυζε καὶ*] Burney.
[13] *πικρότερ' ἀχέων*: Sidgwick (*πικ.* Emper, *χέον* Weil).
[14] *ὄνομ' ἔχων*: Burges.

⟨ΧΟΡΟΣ⟩

οἰοῖ οἰοῖ, [ἀντ. β.
λύμας, ᾇ σὺ πρὸ γᾶς ὑλάσκων[1]
περί, χάμψα,[2] βρυάζεις·
ὃς ἐπωπᾷ[3] σ', ὁ μέγας
Νεῖλος, ὑβρίζοντά σ' ἀποτρέ-
ψειεν ἄιστον[4] ὕβριν.

ΚΗΡΥΞ

βαίνειν κελεύω βᾶριν εἰς ἀμφίστροφον[5]
ὅσον[6] τάχιστα· μηδέ τις[7] σχολαζέτω.
ὁλκὴ γὰρ οὔτοι πλόκαμον οὐδάμ' ἅζεται.[8]

ΧΟΡΟΣ

οἰοῖ, πάτερ, βρέτεος ἄρος [στρ. γ.
ἀτᾷ μ'· ἅλαδ' ἄγει[9]
ἄραχνος ὣς βάδην.
ὄναρ ὄναρ μέλαν,
ὀτοτοτοτοῖ,
μᾶ Γᾶ μᾶ Γᾶ, βοὰν
φοβερὸν ἀπότρεπε,
ὦ πᾶ,[10] Γᾶς παῖ, Ζεῦ.

ΚΗΡΥΞ

οὔτοι φοβοῦμαι δαίμονας τοὺς ἐνθάδε·
οὐ γάρ μ' ἔθρεψαν, οὐδ' ἐγήρασαν τροφῇ.

ΧΟΡΟΣ

μαιμᾷ[11] πέλας δίπους ὄφις· [ἀντ. γ.
. . . . . .

[1] λύμασις ὑπρογασυλακτει with οι over ει M: λύμας Dindorf, σὺ πρὸ γᾶς Herm., ὑλάσκων Enger.
[2] περιχαμπτὰ: R. Ellis. [3] ὃς ἐρωτᾶς: Emper.
[4] σε ἀποτρέψει ἔναιστον: Turn.

[Chorus]

Alas, alas the brutal outrage with which, you crocodile, you wax wanton, bellowing on the sea. May the mighty Nile, who watches you, overwhelm your arrogance and bring you to naught !

Herald

I charge you, get ye with your utmost speed to the double-prowed barque. Let none loiter, no ! for haling, I tell ye, has no mercy on locks of hair.

Chorus

Alas, father ; the help of the sacred images deludes me. Like a spider, he is carrying me seaward step by step—a nightmare, a black nightmare ! Alack, alack ! Mother Earth, mother Earth, avert his fearful cries ! O father Zeus, son of Earth !

Herald

I fear not the gods of the place—mark ye that. They reared me not, nor by their nurture did they bring me to old age.

Chorus

He rages close to me, the two-footed serpent. . . .

---

5 *ἀντίστροφον* : schol. Porson. 6 *ὅρον* : Rob.
7 *τι* : Turn. 8 *οὐ δαμάζεται* : Pauw.
9 *βροτιοσα ροσαται μαλδαάγει* M : *βρότεος ἄρος ἄτα* Eust. *Od.* 1422. 19 : *βρέτεος* Abresch, *ἄλαδ'* Schütz.
10 *βᾶ* : Valckenaer. 11 *μαιμαι* : Rob.

ἔχιδνα δ' ὥς μέ τις[1]
πόδα δακοῦσ'[2] ἔχει.
ὀτοτοτοτοῖ,
μᾶ Γᾶ μᾶ Γᾶ βοὰν
φοβερὸν ἀπότρεπε,
ὦ πᾶ, Γᾶς παῖ, Ζεῦ.

ΚΗΡΥΞ

εἰ μή τις ἐς ναῦν εἶσιν αἰνέσας τάδε,
λακὶς χιτῶνος ἔργον οὐ κατοικτιεῖ.

ΧΟΡΟΣ

908 διωλόμεσθ'· ἄσεπτ', ἄναξ,[3] πάσχομεν.

ΚΗΡΥΞ

906 πολλοὺς ἄνακτας, παῖδας Αἰγύπτου, τάχα[4]
907 ὄψεσθε· θαρσεῖτ', οὐκ ἐρεῖτ' ἀναρχίαν.[5]

<ΧΟΡΟΣ>

905 ἰὼ πόλεως ἀγοὶ πρόμοι,[6] δάμναμαι.

<ΚΗΡΥΞ>

909 ἕλξειν ἔοιχ' ὑμᾶς ἀποσπάσας κόμης,
910 ἐπεὶ οὐκ ἀκούετ' ὀξὺ[7] τῶν ἐμῶν λόγων.

ΒΑΣΙΛΕΥΣ

οὗτος, τί ποιεῖς; ἐκ ποίου φρονήματος
ἀνδρῶν Πελασγῶν τήνδ' ἀτιμάζεις χθόνα;
ἀλλ' ἦ γυναικῶν ἐς πόλιν δοκεῖς μολεῖν;

[1] τί: Herm. [2] ποτ' ἐν δακοσάχ M: Kruse.
[3] διωλόμεσθα ἐπτάναξ M: Tucker.
[4] ll. 905 and 908 transposed: Wilam.

Like some viper he lays hold of me and bites my foot. Alack, alack! Mother Earth, mother Earth, avert his fearful cries! O father Zeus, son of Earth!

HERALD

If thou wilt not resign thyself and get thee to ship, rending shall have no pity on the fabric of thy raiment.

CHORUS

We are lost! O King, we are suffering impious violence!

HERALD

Oh, kings a-plenty shall ye see anon in Aegyptus' sons. Be of good cheer, ye shall not have to tell of lack of government.

[CHORUS]

What ho! Chiefs and rulers of the city, I am threatened with violence!

[HERALD]

Methinks I shall have to seize you by the hair and drag you off since ye are slow to heed my orders.

[*Enter the King with retainers*

KING

Sirrah! What dost thou? What manner of arrogance has incited thee thus to do dishonour to this realm of Pelasgian men? Think'st thou, forsooth, 'tis to a land of women thou art come?

---

[5] *θάρσει τοῦ χερεῖ ταναρχίαν* M: Rob.
[6] *πρόμνοι*: Stanley. [7] *οὐ κακοῦ ἔξυ* MG: Porson.

κάρβανος ὢν δ'[1] Ἕλλησιν ἐγχλίεις ἄγαν·
καὶ πόλλ' ἁμαρτὼν οὐδὲν ὤρθωσας φρενί.[2]

ΚΗΡΥΞ

τί δ' ἠμπλάκηται τῶνδ' ἐμοὶ δίκης ἄτερ;

ΒΑΣΙΛΕΥΣ

ξένος μὲν εἶναι πρῶτον οὐκ ἐπίστασαι.

ΚΗΡΥΞ

πῶς δ' οὐχί; τἄμ' ὀλωλόθ' εὑρίσκων ἄγω.[3]

ΒΑΣΙΛΕΥΣ

ποίοισιν εἰπὼν προξένοις[4] ἐγχωρίοις;

ΚΗΡΥΞ

Ἑρμῇ μεγίστῳ προξένῳ μαστηρίῳ.

ΒΑΣΙΛΕΥΣ

θεοῖσιν εἰπὼν τοὺς θεοὺς οὐδὲν σέβῃ.

ΚΗΡΥΞ

τοὺς ἀμφὶ Νεῖλον δαίμονας σεβίζομαι.

ΒΑΣΙΛΕΥΣ

οἱ δ' ἐνθάδ' οὐδέν, ὡς ἐγὼ σέθεν κλύω[5];

1 δ' ὢν: Porson.
2 ὤρθωσα MG, φρενεὶ M (φρενὶ G): Rob.
3 τ' ἀπολωλόθ' . . . ἐγώ: Porson.

For a barbarian that has to do with Hellenes, thou waxest over-proud. Many are the misses of thy wits, and thy hits are none.

HERALD

And in this case wherein have I done amiss and transgressed my right?

KING

First of all, thou dost not know how to demean thyself as a stranger.

HERALD

I not know? How so, when I but find and take mine own that I had lost?

KING

To what patrons of thy land was thy notice given?

HERALD

To Hermes, the Searcher, greatest of patrons.

KING

For all thy notice to the gods, thou hast no reverence unto them.

HERALD

'Tis the deities by the Nile that I revere.

KING

While ours are naught, as I understand from thee?

---

[4] προσξένοις: Vict. [5] κάτω: κλύω Rob.

ΚΗΡΥΞ

ἄγοιμ᾽ ἄν, εἴ τις τάσδε μὴ ᾽ξαιρήσεται.

ΒΑΣΙΛΕΥΣ

κλάοις[1] ἄν, εἰ ψαύσειας, οὐ μάλ᾽[2] ἐς μακράν.

ΚΗΡΥΞ

ἤκουσα τοὔπος ‹δ᾽›[3] οὐδαμῶς φιλόξενον.

ΒΑΣΙΛΕΥΣ

οὐ γὰρ ξενοῦμαι τοὺς θεῶν συλήτορας.

ΚΗΡΥΞ

λέγοιμ᾽[4] ἂν ἐλθὼν παισὶν Αἰγύπτου τάδε.

ΒΑΣΙΛΕΥΣ

ἀβουκόλητον τοῦτ᾽ ἐμῷ φρονήματι.

ΚΗΡΥΞ

ἀλλ᾽ ὡς ἂν εἰδὼς ἐννέπω σαφέστερον,—
καὶ γὰρ πρέπει κήρυκ᾽ ἀπαγγέλλειν[5] τορῶς
ἕκαστα,—πῶς φῶ, πρὸς τίνος τ᾽ ἀφαιρεθεὶς
ἥκειν[6] γυναικῶν αὐτανέψιον στόλον;
οὔτοι δικάζει ταῦτα μαρτύρων ὕπο
Ἄρης· τὸ νεῖκος δ᾽ οὐκ ἐν ἀργύρου λαβῇ
ἔλυσεν· ἀλλὰ πολλὰ γίγνεται[7] πάρος
πεσήματ᾽ ἀνδρῶν κἀπολακτισμοὶ βίου.

[1] κλάεις M, with οι over ει m.
[2] οὐδὲ μάλ᾽: Rob.
[3] ‹δ᾽› Headlam.
[4] λέγοις: Heath.

HERALD

I shall carry off these maids unless someone shall tear them away.

KING

Dost thou but touch them, thou shalt smart for it, and that right soon.

HERALD

I hear thee ; and thy speech is far from hospitable.

KING

No, since for despoilers of the gods I have no hospitality.

HERALD

I will go and tell Aegyptus' sons of this.

KING

My proud spirit will not ponder on this threat.

HERALD

But that I may know and tell a plainer tale (for it beseems a herald to make exact report in each particular)—what message am I to deliver ? Who is it, am I to tell on my return, that has despoiled me of this band of women, their own cousins ? 'Tis not, I trow, by voice of witnesses that the god of battle judgeth cases like this ; nor is it by the gift of silver that he settleth dispute ; no ! ere that, many a one shall fall and shuffle off his life.

---

5 ἀπαγγέλλειν M, -έλλειν E. 6 ἥκοιν M, ἥκειν m E.
7 γίνεται M, γίγνεται E.

⟨ΒΑΣΙΛΕΥΣ⟩

τί σοι λέγειν χρὴ τοὔνομ᾽; ἐν χρόνῳ μαθὼν
εἴσῃ σύ τ᾽ αὐτὸς χοἰ[1] ξυνέμποροι σέθεν.
ταύτας δ᾽ ἑκούσας μὲν κατ᾽ εὔνοιαν φρενῶν
ἄγοις ἄν, εἴπερ εὐσεβὴς πίθοι λόγος.[2]
τοία δὲ[3] δημόπρακτος ἐκ πόλεως μία
ψῆφος κέκρανται, μήποτ᾽ ἐκδοῦναι βίᾳ
στόλον γυναικῶν· τῶνδ᾽ ἐφήλωται τορῶς[4]
γόμφος διαμπάξ, ὡς μένειν ἀραρότως.
ταῦτ᾽ οὐ πίναξίν ἐστιν ἐγγεγραμμένα
οὐδ᾽ ἐν πτυχαῖς βίβλων κατεσφραγισμένα,
σαφῆ δ᾽ ἀκούεις ἐξ ἐλευθεροστόμου
γλώσσης. κομίζου δ᾽ ὡς τάχιστ᾽ ἐξ ὀμμάτων.

⟨ΚΗΡΥΞ⟩

ἔοιγμεν ἤδη πόλεμον ἀρεῖσθαι[5] νέον.
εἴη δὲ νίκη καὶ κράτη τοῖς ἄρσεσιν.

⟨ΒΑΣΙΛΕΥΣ⟩

ἀλλ᾽ ἄρσενάς τοι τῆσδε γῆς οἰκήτορας
εὑρήσετ᾽ οὐ πίνοντας ἐκ κριθῶν μέθυ.
ὑμεῖς δὲ πᾶσαι σὺν φίλαις[6] ὀπάοσι
θράσος λαβοῦσαι στείχετ᾽ εὐερκῆ πόλιν,
πύργων βαθείᾳ μηχανῇ κεκλῃμένην.[7]
καὶ δώματ᾽ ἐστὶ πολλὰ μὲν τὰ δήμια,
δεδωμάτωμαι δ᾽ οὐδ᾽ ἐγὼ σμικρᾷ χερί.
ἔνθ᾽ ὑμίν[8] ἐστιν εὐτύκους[9] ναίειν δόμους[10]

[1] εἰσθιγαυτος χοιΐ M, ἴσως γ᾽ αὐτὸς χ᾽ οἱ m marg.: Bothe.
[2] λόγοις: Turn. [3] τοιάδε: Pauw.
[4] τῶνδε φιλωταὶ τορῶ: Turn.
[5] ἴσθιμεν τάδ᾽ ἤδη . . . ἐρεισθε (changed from ἐρισθε) M: Cobet. [6] φίλοις: Schütz.

[King]

My name ? What need is there that I declare it to thee ? In due course of time thou shalt learn it, thou and thy mates. As for these maids, if, convinced by god-fearing argument, they consent of their own free will and heartily, thou mayest take them. But to this purpose hath been passed a decree by the unanimous resolve of the people of the State, never, under compulsion, to surrender this company of women ; through this their resolve the rivet has been driven clean, to remain fixed and fast. Not on tablets is this inscribed, nor hath it been sealed in folds of books : thou hearest the truth from free-spoken lips. Now get thee instantly from my sight !

[Herald]

We are like, methinks, to involve ourselves anon in a new war. But may victory and authority rest with the men !

[King]

Nay, 'tis *men*, I trow, you will find, in the dwellers of this land ; and that no drinkers of barley-bree. [*Exit Herald.*] But do ye take courage, all of you, and in company with your handmaidens, proceed to our well-fenced town, kept fast with bastions of deeply-planned device. As for places wherein to lodge, there are plenty of public sort (and in no mean scale am I housed myself), where, in company with many others, ye may occupy abodes suitably pre-

[7] κεκλημένην with ι over the first η M : Herm.
[8] εὐθυμεῖν : Kirchhoff. [9] ἐντυχούσῃ : Porson.
[10] δόμοις : Turn.

πολλῶν μετ’ ἄλλων· εἰ δέ τις μείζων χάρις,
πάρεστιν οἰκεῖν καὶ μονορρύθμους[1] δόμους.
τούτων τὰ λῷστα καὶ τὰ θυμηδέστατα
πάρεστι, λωτίσασθε.[2] προστάτης δ’ ἐγὼ
ἀστοί τε πάντες, ὧνπερ ἥδε κραίνεται
ψῆφος. τί τῶνδε κυριωτέρους μένεις;

ΧΟΡΟΣ

ἀλλ’ ἀντ’ ἀγαθῶν[3] ἀγαθοῖσι βρύοις,
δῖε Πελασγῶν.
πέμψον δὲ πρόφρων δεῦρ’ ἡμέτερον
πατέρ’ εὐθαρσῆ Δαναόν, πρόνοον
καὶ βούλαρχον. τοῦ γὰρ προτέρα
μῆτις, ὅπου χρὴ δώματα ναίειν
καὶ τόπος εὔφρων. πᾶς τις ἐπειπεῖν
ψόγον ἀλλοθρόοις
εὔτυκος·[4] εἴη δὲ τὰ λῷστα.
σύν τ’ εὐκλείᾳ καὶ ἀμηνίτῳ
βάξει λαῶν ἐγχώρων[5]
. . . . . .
τάσσεσθε, φίλαι δμωίδες, οὕτως
ὡς ἐφ’ ἑκάστῃ διεκλήρωσεν
Δαναὸς θεραποντίδα φερνήν.

ΔΑΝΑΟΣ

ὦ παῖδες, Ἀργείοισιν εὔχεσθαι χρεών,
θύειν τε λείβειν θ’, ὡς θεοῖς Ὀλυμπίοις,
σπονδάς, ἐπεὶ σωτῆρες οὐ διχορρόπως.
καί μου τὰ μὲν πραχθέντα πρὸς τοὺς ἐγγενεῖς[6]
φίλους[7] πικρῶς ἤκουσαν αὐτανεψίοις·[8]

[1] μονορύθμους M, μονορρύθμους E.
[2] λωτίσασθαι: Canter. [3] ἀγαθοῖς: Porson.
[4] εὔτυκτος made from εὖ τύκτος M: Spanheim.

pared; or, if it like you better, it is free for you also to make your home in dwellings of separate sort. Of these select what is best and most to your desires. A protector ye have in me and in all the burghers, whose resolve this is that now takes effect. Why wait for others of higher authority?

CHORUS

In blessings mayest thou abound, noble Pelasgian, in requital for thy blessings! But, if it please thee, send hither our brave father Danaüs to be our adviser and leader of our counsels. For it befits him, rather than ourselves, to advise us where we should make our abode and what neighbourhood is friendly. All the world is ready to cast reproach on those who speak a foreign tongue. But may all be for the best! [*Exit the King.*] And do ye, dear handmaidens, preserving your fair fame and provoking no angry utterances on the part of the native folk, take up your stations even as Danaüs has allotted her duty of attendance unto each.

[*Enter Danaüs with a bodyguard*

DANAÜS

My children, it is meet to offer prayers unto the Argives and to sacrifice and pour libations unto them as to Olympian gods; for they are our saviours in no doubtful wise. The conduct of your cousins toward their own kinsfolk they heard from my lips, and were moved to bitterness against them; but

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[5] χώρῳ: Tucker. [6] ἐκτενεῖς: Heath.
[7] φίλου M (with ως over ου), E, φίλους G.
[8] αὐτανεψίους: Scaliger.

ἐμοὶ δ'[1] ὀπαδοὺς τούσδε καὶ δορυσσόους
ἔταξαν, ὡς ἔχοιμι τίμιον γέρας,
καὶ μὴ 'ξ ἀέλπτων[2] δορικανεῖ μόρῳ[3] θανὼν
λάθοιμι, χώρᾳ δ' ἄχθος ἀείζων πέλοι.
τοιῶνδε τυγχάνοντας ἐκ πρυμνῆς[4] φρενὸς
χάριν σέβεσθαι τιμιωτέραν χρεών.[5]
καὶ ταῦθ' ἅμ' ἐγγράψασθε[6] πρὸς γεγραμμένοις[7]
πολλοῖσιν ἄλλοις σωφρονίσμασιν πατρός,
ἀγνῶθ' ὅμιλον ἐξελέγχεσθαι[8] χρόνῳ.
πᾶς δ' ἐν μετοίκῳ γλῶσσαν εὔτυκον[9] φέρει
κακήν, τό τ' εἰπεῖν εὐπετὲς μύσαγμά πως.
ὑμᾶς δ' ἐπαινῶ μὴ καταισχύνειν ἐμέ,
ὥραν ἐχούσας τήνδ' ἐπίστρεπτον βροτοῖς.
τέρειν' ὀπώρα δ' εὐφύλακτος οὐδαμῶς·
θῆρες δὲ κηραίνουσι καὶ βροτοί, τί μήν;
καὶ κνώδαλα πτεροῦντα καὶ πεδοστιβῆ.[10]
†καρπώματα στάζοντα κηρύσσει Κύπρις
καλωρα κωλύουσαν θωσμένειν[11] ἐρῶ,†
καὶ παρθένων χλιδαῖσιν εὐμόρφοις ἔπι
πᾶς τις παρελθὼν ὄμματος θελκτήριον
τόξευμ' ἔπεμψεν, ἱμέρου νικώμενος.
πρὸς ταῦτα μὴ πάθωμεν ὧν πολὺς πόνος
πολὺς δὲ πόντος οὕνεκ' ἠρόθη[12] δορί,
μηδ' αἶσχος ἡμῖν, ἡδονὴν δ' ἐχθροῖς ἐμοῖς
πράξωμεν. οἴκησις[13] δὲ καὶ διπλῆ πάρα·
τὴν μὲν Πελασγός, τὴν δὲ καὶ πόλις διδοῖ,
οἰκεῖν λάτρων[14] ἄτερθεν· εὐπετῆ τάδε.
μόνον φύλαξαι[15] τάσδ' ἐπιστολὰς πατρός,
τὸ σωφρονεῖν τιμῶσα τοῦ βίου πλέον.

[1] ἐμοὺς with ς changed to δ M, ἐμοῦ δ' G: Stanley.
[2] μήτ' ἀέλπτως: Paley.
[3] δόρυκ' ἀνημέρῳ: Porson.
[4] εὐπρυμνῆ: Sidgwick.
[5] ἐμοῦ: χρεών Heimsoeth.
[6] ταῦτα μὲν γράψεσθε: Herm.

to me they assigned this escort of spearmen, that I might have rank and honour, and might not be waylaid at unawares and perish by the death of the spear, and so an ever-living burthen come upon the land. Recipients of such boons as these, it becomes us to hold gratitude in yet higher honour in the bottom of our soul. And in addition to the many other sage injunctions of your sire recorded in your memory, do ye inscribe this withal—that an unknown company is proved by time. For in an alien's case, all the world bears an evil tongue in readiness, and it is easy lightly to utter slander that defiles. Wherefore I would have ye bring no shame upon me, now when your youthful loveliness attracts men's gaze. The tender ripeness of summer fruit is in no wise easy to protect; beasts despoil it—and men, why not?—and brutes that fly and those that walk the earth. Love's goddess makes bruit abroad of fruit bursting ripe. . . . So all men, as they pass, mastered by desire, shoot an alluring arrow of the eye at the delicate beauty of virgins. See to it, therefore, that we suffer not that in fear whereof we have endured great toil and ploughed the great waters with our barque; and that we bring no shame to ourselves and exultation to our enemies. Habitation of double sort is at our disposition—the one Pelasgus offers, the other, the city—and to occupy free of cost. These terms are easy. Only pay heed to these behests of your father, and count your chastity more precious than your life.

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[7] *προσγεγραμμένους* M: Rob.
[8] *ὡς ἐλέγχεσθαι*: Heimsoeth. [9] *εὔτυχον*: Spanheim.
[10] *παιδοστιβῆ* M: Rob. [11] *θωσμένην* with *ει* over *η* M.
[12] *οὖν ἐκληρώθη*: Heath. [13] *οἰκήσεις*: Rob.
[14] *λατρῶν*: from Hesych., Herm. [15] *φυλάξαι*: Vict.

ΧΟΡΟΣ

τἄλλ᾽ εὐτυχοῖμεν πρὸς θεῶν Ὀλυμπίων·
ἐμῆς δ᾽ ὀπώρας οὕνεκ᾽ εὖ θάρσει, πάτερ.
εἰ γάρ τι μὴ θεοῖς βεβούλευται νέον,
ἴχνος τὸ πρόσθεν οὐ διαστρέψω φρενός.

ΧΟΡΟΣ <ΔΑΝΑΙΔΩΝ>

ἴτε μὰν ἀστυάνακτας [στρ. α.
μάκαρας[1] θεοὺς γανάοντες[2] πολιούχους
τε καὶ οἳ χεῦμ᾽ Ἐρασίνου
περιναίουσιν[3] παλαιόν.
ὑποδέξασθε <δ᾽>[4] ὀπαδοὶ
μέλος·[5] αἶνος[6] δὲ πόλιν τήνδε Πελασγῶν
ἐχέτω, μηδ᾽ ἔτι Νείλου
προχοὰς[7] σέβωμεν ὕμνοις·

ποταμοὺς δ᾽ οἳ διὰ χώρας [ἀντ. α.
θελεμὸν[8] πῶμα χέουσιν πολύτεκνοι,
λιπαροῖς χεύμασι γαίας
τόδε μειλίσσοντες[9] οὖδας.
ἐπίδοι δ᾽ Ἄρτεμις ἁγνὰ
στόλον οἰκτιζομένα, μηδ᾽ ὑπ᾽ ἀνάγκας
γάμος ἔλθοι[10] Κυθερείας·
στυγίων[11] πέλοι τόδ᾽ ἆθλον.

<ΧΟΡΟΣ ΘΕΡΑΠΑΙΝΩΝ>[12]

[στρ. β.
Κύπριδος <δ᾽>[13] οὐκ ἀμελεῖ θεσμὸς ὅδ᾽ εὔφρων.
δύναται γὰρ Διὸς ἄγχιστα σὺν Ἥρᾳ·

[1] μακρας: Stanley. [2] γανάεντες: Pauw.
[3] περιναίετε: Heath, Markscheffel. [4] <δ᾽> Heath.

Chorus

May the Olympian gods grant us good fortune in all the rest! But, touching the bloom of my virginity, father, be of good cheer, for, unless some evil hath been devised of Heaven, I will not swerve from the former pathway of my thoughts.

Chorus [of the Danaïds]

Come now away, glorifying the blessed gods, lords of the city, both those that guard the town and those that dwell about Erasinus' ancient stream. And do ye handmaidens take up the strain. Let the theme of our praise be this city of the Pelasgians, and no longer let the homage of our hymns be paid to Nile's floods where they seek the sea;

But to the rivers that through the land pour their gentle draught and give increase of children, with their fertilizing streams soothing its soil.

May pure Artemis look upon this band in compassion, and may wedlock never come through constraint of Cytherea. That prize be mine enemies'!

[Chorus of Handmaidens]

Yet there is no disdain of Cypris in this our friendly hymn; for she, together with Hera, hath

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[5] *μένος*: Legrand. [6] *αἰνὸς* M: Rob. [7] *πρὸς χοὰς* M: Rob.
[8] *θελεμὸν* MGE, *θαλερὸν* P. [9] *μελίσσοντες*: Pauw.
[10] *ἔλθει* ME, *ἔλθοι* P. [11] *στύγειον*: Wecklein.

[12] The distribution of parts, undifferentiated in M, is Kirchhoff's for vv. 1034–1051, G. W. Schneider's for 1052–1061 (sung by the leaders of the two choruses), Boeckh's for 1062–1073. [13] <δ'> Pauw.

τίεται δ' αἰολόμητις
θεὸς ἔργοις ἐπὶ σεμνοῖς.
μετάκοινοι δὲ[1] φίλᾳ ματρὶ πάρεισιν
Πόθος <ᾇ>[2] τ' οὐδὲν ἄπαρνον
τελέθει θέλκτορι[3] Πειθοῖ.[4]
δέδοται δ' Ἁρμονίᾳ μοῖρ' Ἀφροδίτας
ψεδυρᾷ[5] τρίβῳ[6] τ' Ἐρώτων.

[ἀντ. β.

φυγάδεσσιν δ'[7] ἐπιπνοίας[8] κακά τ' ἄλγη
πολέμους θ' αἱματόεντας προφοβοῦμαι.
τί ποτ' εὔπλοιαν ἔπραξαν
ταχυπόμποισι διωγμοῖς;
ὅ τί τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἄν.
Διὸς οὐ παρβατός[9] ἐστιν
μεγάλα φρὴν ἀπέρατος·
μετὰ πολλῶν δὲ γάμων ἅδε τελευτὰ
προτερᾶν[10] πέλοι γυναικῶν.

<ΔΑΝΑΙΣ>

ὁ μέγας Ζεὺς ἀπαλέξαι [στρ. γ.
γάμον Αἰγυπτογενῆ μοι.

<ΘΕΡΑΠΑΙΝΑ>

τὸ μὲν ἂν βέλτατον εἴη·

<ΔΑΝΑΙΣ>

σὺ δὲ θέλγοις ἂν ἄθελκτον.[11]

<ΘΕΡΑΠΑΙΝΑ>

σὺ δέ γ' οὐκ οἶσθα τὸ μέλλον.

[1] δ' αἰ MGE, δὲ P.
[2] <ᾇ> Wellauer.
[3] θεακτορι: Bothe.
[4] πιθοῖ ME, πειθοῖ P.

power most near to Zeus, and for her august rites the goddess of varied wiles is held in honour.

And in the train of their mother are Desire and she to whom nothing is denied, even winning Persuasion; and to Harmonia hath been given a share of Aphrodite, and to the whispering dalliances of the Loves.

But for the fugitives I have boding fears of blasts of harm and cruel distress and bloody wars. What boots it that they voyaged so fair when pursuit followed fast upon their track?

Whatsoe'er is fated, that will come to pass. The mighty, untrammelled will of Zeus cannot be transgressed. Marriage is our destiny as it hath been that of many women ere our time.

[A Danaïd]

May mighty Zeus defend me from marriage with Aegyptus' race!

[A Handmaiden]

That would indeed be best.

[A Danaïd]

But thou wouldst move the immovable.

[A Handmaiden]

Aye, and thou dost not know what the future hath in store.

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5 ψεδυρα with θ over δ M: Klausen. 6 τρίβοι: Klausen.
7 φυγάδες δ': Burges. 8 ἐπιπνοίᾳ ME: Turn.
9 παραβάτας: Askew. 10 προτέραν: Bothe.
11 θέλγεις ἀνάθελκτον: Stephanus.

⟨ΔΑΝΑΙΣ⟩

τί δὲ μέλλω φρένα Δίαν [ἀντ. γ.
καθορᾶν, ὄψιν ἄβυσσον;

⟨ΘΕΡΑΠΑΙΝΑ⟩

μέτριον νῦν ἔπος εὔχου·

⟨ΔΑΝΑΙΣ⟩

τίνα καιρόν με διδάσκεις;

⟨ΘΕΡΑΠΑΙΝΑ⟩

τὰ θεῶν μηδὲν ἀγάζειν.

⟨ΧΟΡΟΣ⟩

Ζεὺς[1] ἄναξ ἀποστεροί- [στρ. δ.
η γάμον[2] δυσάνορα
δάιον, ὅσπερ Ἰὼ
πημονᾶς ἐλύσατ' εὖ
χειρὶ παιωνίᾳ κατασχεθών,
εὐμενῆ βίαν[3] κτίσας.

καὶ κράτος νέμοι γυναι- [ἀντ. δ.
ξίν· τὸ βέλτερον κακοῦ
καὶ τὸ[4] δίμοιρον αἰνῶ,
καὶ δίκᾳ[5] δίκας ἕπε-
σθαι, ξὺν εὐχαῖς ἐμαῖς, λυτηρίοις
μαχαναῖς θεοῦ πάρα.

[1] ζεῦ: Rob.
[2] γάμου MGE, γάμον P.
[3] εὐμενεῖ βίᾳ: Valckenaer.
[4] καί τε: schol. M, Rob.
[5] δίκα: Heath.

[A Danaïd]

How should I scan the mind of Zeus, a sight unfathomable?

[A Handmaiden]

Let the words of thy prayer be moderate.

[A Danaïd]

What due measure is this that thou wouldst teach me?

[A Handmaiden]

In things of Heaven ask not too much.

[Chorus of Danaïds and Handmaidens]

May sovereign Zeus withhold from me cruel wedlock with a man I hate, that very Zeus who mercifully wrought for Io deliverance from pain, restoring her with healing hand by kindly constraint.

And may he award victory to the women! I am content with that which is better than evil, even two parts of good blent with one of bad; content that, through means of deliverance vouchsafed of heaven, conflicting rights, in accordance with my prayers, should attend the course of justice.

[*Exeunt omnes*

THE PERSIANS

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ
ΑΤΟΣΣΑ
ΑΓΓΕΛΟΣ
ΕΙΔΩΛΟΝ ΔΑΡΕΙΟΥ
ΞΕΡΞΗΣ

DRAMATIS PERSONAE

Atossa, Queen Mother
Xerxes
Ghost of Darius
A Messenger
Chorus of Persian Elders

Scene.—Susa, the residence of the Persian kings. The action is conceived as taking place near an ancient council hall, later at the tomb of Darius.

Time.—480 b.c., not long after the battle of Salamis.

Date.—472 b.c., at the City Dionysia.

ARGUMENT

At the head of a mighty host gathered from the innumerable nations of his empire, Xerxes, the youthful and impetuous King of Persia, has gone forth to conquer all Greece and especially to take vengeance on Athens, at whose hands his father Darius had suffered cruel defeat at Marathon. The regents, appointed by the king on his departure, disturbed by the absence of all tidings from their army, convene (by a transparent fiction) to take counsel in solemn session as to the fortunes of their long absent lord. To them the Queen Mother resorts desiring their interpretation of a vision of the night portending disaster to her son. Urged by the Elders to make supplication to the gods and propitiate Earth and the spirits of the dead with offerings that they may ward off the evil aspect of her dream, she delays her departure to inquire of them what manner of men Athens can oppose to the forces of Persia. Scarce has she heard of their prowess than there enters in hot haste a Courier bringing the full story of the annihilation of the Persian fleet at Salamis and of the sufferings of a portion of the army on its homeward march.

The sacrifices she had designed for another purpose Atossa now performs at the tomb of her husband Darius, whose spirit, waked by the incantations of the Chorus, deprecates all further attempts at invading Greece, prophesies the defeat of the Persians at Plataea because of their insolence and sacrilege, and ascribes to infatuate folly the ruin of Xerxes, whose distressful appearance at the end of the play visibly signalizes the utter downfall of his presumptuous pride.

ΠΕΡΣΑΙ

ΧΟΡΟΣ

Τάδε μὲν Περσῶν τῶν οἰχομένων
Ἑλλάδ' ἐς αἶαν πιστὰ[1] καλεῖται,
καὶ τῶν ἀφνεῶν καὶ πολυχρύσων
ἑδράνων φύλακες, κατὰ πρεσβείαν
οὓς αὐτὸς ἄναξ Ξέρξης βασιλεὺς
Δαρειογενὴς[2]
εἵλετο χώρας ἐφορεύειν.
ἀμφὶ δὲ νόστῳ τῷ βασιλείῳ
καὶ πολυχρύσου στρατιᾶς[3] ἤδη
κακόμαντις ἄγαν ὀρσολοπεῖται[4]
θυμὸς ἔσωθεν.
πᾶσα γὰρ ἰσχὺς Ἀσιατογενὴς
ᾤχωκε,[5] νέον δ' ἄνδρα βαΰζει,
κοὔτε τις ἄγγελος οὔτε τις ἱππεὺς
ἄστυ τὸ Περσῶν ἀφικνεῖται·
οἵτε τὸ Σούσων ἠδ' Ἀγβατάνων[6]
καὶ τὸ παλαιὸν Κίσσιον[7] ἕρκος
προλιπόντες ἔβαν, τοὶ μὲν ἐφ' ἵππων,
τοὶ[8] δ' ἐπὶ ναῶν,[9] πεζοί τε βάδην
πολέμου στῖφος παρέχοντες·

[1] πίστα M, πιστὰ G.
[2] δαρειογενής· δαρείου υἱὸς M, δαρειογενὴς FK.

THE PERSIANS

[*Enter a band of Elders, guardians of the Persian Empire*]

CHORUS

Behold this our band, called the Trusty Council of the Persians who have departed to the land of Hellas, and warders of the royal abode, rich in plenteous store of gold, whom Xerxes, our King, Darius' princely son, did himself select, by virtue of our rank and years, to be the guardians of his realm.

But touching the return of our King and of his host richly arrayed in gold, my soul within my breast, all too sorely disquieted, even now presageth disaster. For the whole force of Asia's sons hath fared forth and murmurs against its youthful King. Nor courier nor horseman arrives at the city of the Persians, who left behind them the walled defence of Susa and Agbatana and Cissa's ancient ramparts, and went forth, some on steeds, some in galleys, others on foot, with measured march presenting a dense array of war.

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[3] *πολυχρύσους στρατιὰς* M, *πολυχρύσου στρατιᾶς* recc.
[4] *ὀρσολοπεῖται* M, *ὀρσοπολεῖται* recc.
[5] *οἴχωκε* M, *ᾤχωκε* recc.
[6] *ἐκβατάνων* : Brunck.
[7] *κίσσινον* M, *κίσσιον* H[1] : Blomfield.
[8] *οἱ* : Blomfield.
[9] *νηῶν* M, *ναῶν* LFR, etc.

οἷος Ἀμίστρης ἠδ' Ἀρταφρένης[1]
καὶ Μεγαβάτης[2] ἠδ' Ἀστάσπης,
ταγοὶ Περσῶν,
βασιλῆς βασιλέως ὕποχοι μεγάλου,
σοῦνται, στρατιᾶς πολλῆς ἔφοροι,
τοξοδάμαντές τ' ἠδ' ἱπποβάται,
φοβεροὶ μὲν ἰδεῖν, δεινοὶ δὲ μάχην
ψυχῆς εὐτλήμονι[3] δόξῃ·
Ἀρτεμβάρης θ' ἱππιοχάρμης
καὶ Μασίστρης,[4] ὅ τε τοξοδάμας
ἐσθλὸς Ἰμαῖος, Φαρανδάκης θ',
ἵππων τ' ἐλατὴρ Σοσθάνης.
ἄλλους δ' ὁ μέγας καὶ πολυθρέμμων
Νεῖλος ἔπεμψεν· Σουσισκάνης,
Πηγασταγὼν Αἰγυπτογενής,
ὅ τε τῆς ἱερᾶς Μέμφιδος ἄρχων
μέγας Ἀρσάμης, τάς τ' ὠγυγίους
Θήβας ἐφέπων Ἀριόμαρδος,
καὶ ἑλειοβάται ναῶν ἐρέται
δεινοὶ πλῆθός τ' ἀνάριθμοι.
ἁβροδιαίτων δ' ἕπεται Λυδῶν
ὄχλος, οἵ τ' ἐπίπαν ἠπειρογενὲς
κατέχουσιν ἔθνος, τοὺς Μητρογαθὴς[5]
Ἀρκτεύς τ' ἀγαθός, βασιλῆς δίοποι,
καὶ πολύχρυσοι Σάρδεις ἐπόχους
πολλοῖς ἅρμασιν ἐξορμῶσιν,
δίρρυμά τε καὶ τρίρρυμα[6] τέλη,
φοβερὰν ὄψιν προσιδέσθαι.
στεῦται[7] δ' ἱεροῦ Τμώλου πελάται

[1] ἀρταφέρνης M recc., ἀρταφρένης m.
[2] μεταβάτης M, μεγαβάζης recc., μεγαβάτης recc.
[3] ἐν τλήμονι M, εὐτλήμονι recc.

Such were Amistres and Artaphrenes and Megabates and Astaspes, marshals of the Persians; kings themselves, yet vassals of the Great King, they press on, commanders of a vast host, skilled to manage bow and steed, formidable of aspect and terrible in battle through the valiant resolve of their souls. Artembares, too, who battles from his chariot, and Masistres, and goodly Imaeus, skilled with the bow, and Pharandaces, and Sosthanes, who urges on his steeds. Others still the mighty, fecund Nile sent forth—Susiscanes, Pegastagon of Egyptian lineage, mighty Arsames, lord of sacred Memphis, Ariomardus, governor of world-old Thebes, and the rangers of the fens, rowers of ships, well-skilled, and in multitude past all numbering.

In their train follows a throng of luxurious Lydians, and those[1] who hold in subjection all the people of the mainland, whom Metrogathes and brave Arcteus, their kingly commanders, and Sardis rich in gold sped forth, riding in many a chariot, in ranks with three and four steeds abreast, a spectacle terrible to behold. They too that dwell by sacred Tmolus pledge themselves to cast the yoke

[1] A covert reference to the Ionians, kinsmen of the Athenians, who served under compulsion in the expedition against Greece.

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[4] *μασίστρης* MSS., *μασίστης* Herod. vii. 82.
[5] *μητρογάθης* M, *μιτρογάθης* QL.
[6] *τίρρυμα* M, *τρίρρυμα* recc.
[7] *στεῦνται* M (with *ν* marked to be deleted) etc.

ζυγὸν ἀμφιβαλεῖν δούλιον[1] Ἑλλάδι,
Μάρδων, Θάρυβις, λόγχης ἄκμονες,
καὶ ἀκοντισταὶ Μυσοί· Βαβυλὼν δ'
ἡ πολύχρυσος πάμμικτον ὄχλον
πέμπει σύρδην, ναῶν τ' ἐπόχους
καὶ τοξουλκῷ λήματι πιστούς·
τὸ μαχαιροφόρον τ' ἔθνος ἐκ πάσης
Ἀσίας ἕπεται
  δειναῖς βασιλέως ὑπὸ πομπαῖς.
τοιόνδ' ἄνθος Περσίδος αἴας
οἴχεται ἀνδρῶν,
οὓς πέρι πᾶσα χθὼν Ἀσιῆτις
θρέψασα πόθῳ στένεται μαλερῷ,
τοκέες τ' ἄλοχοί θ' ἡμερολεγδὸν
τείνοντα χρόνον τρομέονται.

πεπέρακεν[2] μὲν ὁ περσέπτολις ἤδη [στρ. α.
βασίλειος στρατὸς εἰς ἀν-
τίπορον γείτονα χώραν,
λινοδέσμῳ σχεδίᾳ πορθ-
μὸν ἀμείψας
Ἀθαμαντίδος Ἕλλας,
πολύγομφον ὅδισμα
ζυγὸν ἀμφιβαλὼν αὐχένι πόντου.

πολυάνδρου δ' Ἀσίας θούριος ἄρχων [ἀντ. α.
ἐπὶ πᾶσαν χθόνα ποιμα-
νόριον θεῖον ἐλαύνει
διχόθεν, πεζονόμον[3] τ' ἔκ
τε θαλάσσας,
ἐχυροῖσι[4] πεποιθὼς
στυφελοῖς ἐφέταις, χρυ-
σογόνου[5] γενεᾶς ἰσόθεος[6] φώς.

of slavery upon Hellas—Mardon, Tharybis, anvils of the lance, and the Mysians, hurlers of the javelin. Babylon, also, teeming with gold, sends a mingled host in sweeping train, both mariners borne in galleys and bowmen reliant on their courage. The folk that wields the scimitar follows from every part of Asia at the dread mandates of the King.

Such are the warriors, the flower of the Persian land, that are departed, and in ardent longing for them the whole land of Asia, their foster-nurse, laments; while parents and wives, as they count the days, shudder at the lengthening delay.

The royal armament, dealing destruction to cities, hath ere now passed to the neighbouring land upon the adverse shore, having crossed the firth of Helle, daughter of Athamas, on a bridge of boats made fast by cables, by casting a stout-clamped roadway as a yoke upon the neck of the deep.

The impetuous lord of populous Asia is driving his wondrous warrior-flock against the whole earth in twofold armament, on foot and by the sea, resting his confidence in his stalwart and stern commanders; he himself, the peer of the gods, a hero whose race is sprung from gold.[1]

[1] The hero Perseus, here regarded as the ancestor of Xerxes, and in l. 146 as giving his name to the whole Persian race, was the son of Zeus, who descended to Danaë in a shower of gold.

[1] *δούλειον*: Scaliger. [2] *πεπέρακε*: Porson.
[3] *πεζονόμοις ἔκ*: Stadtmüller. [4] *ἐχυροῖσι* with *ο* over *ε* M.
[5] *χρυσονόμου* M recc., *χρυσογόνου* schol. M recc.
[6] *ἰσόθεον* M, *ἰσόθεος* recc.

κυάνεον δ᾽ ὄμμασι λεύσσων [στρ. β.
φονίου[1] δέργμα[2] δράκοντος,
πολύχειρ καὶ πολυναύτας,[3]
Σύριόν θ᾽ ἅρμα διώκων,
ἐπάγει δουρικλύτοις ἀν-
δράσι τοξόδαμνον Ἄρη.

δόκιμος δ᾽ οὔτις ὑποστὰς [ἀντ. β.
μεγάλῳ ῥεύματι φωτῶν
ἐχυροῖς ἕρκεσιν εἴργειν
ἄμαχον κῦμα θαλάσσας·
ἀπρόσοιστος γὰρ ὁ Περσᾶν[4]
στρατὸς ἀλκίφρων τε λαός.

[5]θεόθεν γὰρ κατὰ Μοῖρ᾽ [στρ. γ.
ἐκράτησεν τὸ παλαι-
όν, ἐπέσκηψε δὲ Πέρσαις
πολέμους πυργοδαΐκτους
διέπειν ἱππιοχάρμας
τε κλόνους
πόλεών τ᾽[6] ἀναστάσεις.

ἔμαθον δ᾽ εὐρυπόροι- [ἀντ. γ
ο θαλάσσας[7] πολιαι-
νομένας πνεύματι λάβρῳ
ἐσορᾶν πόντιον ἄλσος,
πίσυνοι λεπτοδόμοις πεί-
σμασι λα-
οπόροις τε μαχαναῖς.

δολόμητιν δ᾽ ἀπάταν θεοῦ [στρ. δ.
τίς ἀνὴρ θνατὸς ἀλύξει;
τίς ὁ κραιπνῷ ποδὶ πήδη-
μα[8] τόδ᾽ εὐπετῶς[9] ἀνᾴσσων[10];

Flashing from his eyes the dark glare of a deadly dragon, attended by many a soldier-band and many a mariner, and speeding his Syrian car, he leadeth against a people renowned for the spear a warlike archer host.

But none there is so proved in prowess as can make stand against a mighty flood of men and by strong barriers stem the resistless billows of the main; for Persia's host is not to be withstood and valiant of heart are her men.

For by the will of the gods Fate hath held sway since ancient days, and hath enjoined upon the Persians the pursuit of war that levels ramparts low, the mellay of embattled steeds, and the storming of cities.

And they have learned to look upon the domain of the deep when the broad-wayed sea whiteneth to foam beneath the tempest's blast, trusting in their finely wrought cables, and their devices to give passage to their host.

Yet the insidious guile of God—what mortal man shall escape it? Who with agile foot can lightly leap from out its toils?

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1 *φοινίου* M, *φονίου* FN.
2 *δέρμα* M, *δέργμα* recc.
3 *πολυναύτης* M, *πολυναύτας* recc.
4 *περσῶν*: Blomfield.
5 ll. 93-106 transposed to precede 107-114: O. Müller.
6 *δ'* M, *τ'* recc.
7 *θαλάσσης* M, *θαλάσσας* recc.
8 *πηδήματος*: Emper.
9 *εὐπετέος* M, etc., *εὐπετέως* Mosc. Paris. 2886: Emper.
10 *ἀνάσσων*: Brunck.

φιλόφρων γὰρ παρασαίνει[1] [ἀντ. δ.
βροτὸν εἰς ἄρκυας Ἄτα,[2]
τόθεν οὐκ ἔστιν ὑπερθέν
νιν ἄνατον ἐξαλύξαι.[3]

ταῦτά μοι[4] μελαγχίτων [στρ. ε.
φρὴν ἀμύσσεται φόβῳ,
ὀᾶ, Περσικοῦ στρατεύματος
τοῦδε, μὴ πόλις πύθη-
ται κένανδρον μέγ᾽ ἄστυ Σουσίδος,

καὶ τὸ Κισσίων πόλισμ᾽ [ἀντ. ε.
ἀντίδουπον ᾄσεται,[5]
ὀᾶ, τοῦτ᾽ ἔπος γυναικοπλη-
θὴς ὅμιλος ἀπύων,
βυσσίνοις δ᾽ ἐν πέπλοις πέσῃ λακίς.[6]

πᾶς γὰρ ἱππηλάτας [στρ. ζ.
καὶ πεδοστιβὴς λεὼς
σμῆνος ὣς ἐκλέλοιπεν μελισ-
σᾶν[7] σὺν ὀρχάμῳ στρατοῦ,
τὸν ἀμφίζευκτον ἐξαμείψας
ἀμφοτέρας ἅλιον
πρῶνα κοινὸν αἴας.

λέκτρα δ᾽ ἀνδρῶν πόθῳ [ἀντ. ζ.
πίμπλαται δακρύμασιν·
Περσίδες δ᾽ ἁβροπενθεῖς[8] ἑκά-
στα[9] πόθῳ φιλάνορι
τὸν αἰχμάεντα θοῦρον εὐνα-
τῆρ᾽ ἀποπεμψαμένα
λείπεται μονόζυξ.

[1] σαίνουσα τὸ πρῶτον παράγει M : Seidler.
[2] ἀρκύστατα : Herm.

For Delusion, with semblance of fair intent, lureth man astray into her snares, whence it is not possible for him scatheless to escape.

Wherefore my heart is shrouded in gloom and is racked with fear (woe!) for our Persian armament, lest the State learn that the mighty capital of the Susian land is made desolate of its sons,

And lest, as bands of women cry aloud "woe," the Cissian stronghold raise a re-echoing shout responsive to the thud of hands on breast, and rending fall upon their vesture of fine linen.

For all the men-at-arms, they that urge on steeds and they that march along the plain, have left the city and gone forth, like bees in a swarm, together with the chief captain of the host; and have crossed the spur, projected into the sea and common to either continent, by which both shores are bound by a yoke.

And marriage-beds are filled with tears through longing for husbands; each Persian dame has sped forth to the field her warlike and impetuous consort, and in the tenderness of her grief and in longing for her beloved lord is left lorn of her mate.

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[3] *ὑπὲρ θνατὸν ἀλύξαντα φυγεῖν*: *ὕπερθεν* Rob., *νιν ἄνατον ἐξαλύξαι* Wecklein. [4] *μου* M, *μοι* recc.
[5] *ἔσεται* M: Burney. [6] *πέση λακίς* added by m.
[7] *μέλισσα* M, *μελισσῶν* many recc., *μελισσᾶν* F.
[8] *ἀκροπενθεῖς*: schol. Paley.
[9] *ἑκάσταν* changed to *ἑκάσται* M, *ἑκάστα* recc.

ἀλλ᾽ ἄγε, Πέρσαι, τόδ᾽ ἐνεζόμενοι
στέγος[1] ἀρχαῖον,
φροντίδα κεδνὴν καὶ βαθύβουλον
θώμεθα, χρεία δὲ προσήκει,
πῶς ἄρα[2] πράσσει Ξέρξης βασιλεὺς
Δαρειογενής,
τὸ πατρωνύμιον γένος ἡμέτερον·[3]
πότερον τόξου ῥῦμα τὸ νικῶν,
ἢ δορικράνου[4]
λόγχης ἰσχὺς κεκράτηκεν.

ἀλλ᾽ ἥδε θεῶν ἴσον ὀφθαλμοῖς
φάος ὁρμᾶται μήτηρ βασιλέως,
βασίλεια δ᾽ ἐμή· προσπίτνω·[5]
καὶ προσφθόγγοις δὲ χρεὼν αὐτὴν
πάντας μύθοισι προσαυδᾶν.

ὦ βαθυζώνων ἄνασσα Περσίδων ὑπερτάτη,
μῆτερ ἡ Ξέρξου γεραιά, χαῖρε, Δαρείου γύναι·
θεοῦ μὲν εὐνάτειρα[6] Περσῶν, θεοῦ δὲ καὶ μήτηρ ἔφυς,
εἴ τι μὴ δαίμων παλαιὸς νῦν μεθέστηκε στρατῷ.

ΑΤΟΣΣΑ

ταῦτα δὴ λιποῦσ᾽ ἱκάνω χρυσεοστόλμους δόμους
καὶ τὸ Δαρείου τε κἀμὸν κοινὸν εὐνατήριον.
κἀμὲ[7] καρδίαν ἀμύσσει φροντίς· ἐς δ᾽ ὑμᾶς ἐρῶ
μῦθον, οὐδαμῶς ἐμαυτῆς οὖσ᾽ ἀδείμαντος, φίλοι,
μὴ μέγας πλοῦτος κονίσας[8] οὖδας ἀντρέψῃ ποδὶ
ὄλβον, ὃν Δαρεῖος ἦρεν οὐκ ἄνευ θεῶν τινος.

[1] στέος M, στέγος P. [2] ἆρα M.
[3] ἁμέτερον changed from ἀμέτερον M, ἡμέτερον recc.
[4] δορυκράνου M, δορικράνου PVF.
[5] προσπίτνω προσκυνῶ M, προσπιτνῶ recc.

But come, ye Persians, let us take our station on the steps of this olden palace and devise some sage and deeply-pondered counsel (for need thereof hath come upon us) how it then fares with Xerxes our King, Darius' son, scion of our own race as his forefather's name declares. Is it the drawing of the bow that hath triumphed, or is it the might of the spear-headed lance that hath prevailed?

[*Enter Atossa, gorgeously apparelled, on a chariot and attended by a numerous retinue*

But lo! here comes forth an effulgence like unto the eyes of the gods—the Mother of our King, my Queen. To her I make lowly obeisance. Meet is it also that we all address her in words of salutation.

[*The Elders prostrate themselves and then rise to their feet. Their leader continues*

O Queen, most exalted of Persia's deep-girdled dames, venerable mother of Xerxes, spouse of Darius, all hail! Consort wast thou of the Persians' god, and mother art thou likewise of a god, unless perchance its ancient fortune hath now forsaken our host.

ATOSSA

For this very cause I have quitted the gold-bespangled palace and the common nuptial chamber of Darius and myself, and am come hither. My heart, too, is rent with anxiety; and unto you, my friends, will I make a disclosure, being in no wise free from an apprehension prompted by my own thoughts, lest our great wealth shall, in its headlong course, have overturned the prosperity which Darius raised on high not without the favour of

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[6] εὐνήτειρα M, εὐνάτειρα recc. [7] καί με: Bothe.
[8] κονίσσας M, κονίσας schol. M recc.

ταῦτά μοι διπλῆ μέριμνα φραστός[1] ἐστιν ἐν φρεσίν,
μήτε χρημάτων ἀνάνδρων πλῆθος ἐν τιμῇ σέβειν
μήτ' ἀχρημάτοισι λάμπειν φῶς ὅσον σθένος πάρα.
ἔστι γὰρ πλοῦτός γ' ἀμεμφής, ἀμφὶ δ' ὀφθαλμῷ[2] φόβος·
ὄμμα γὰρ δόμων νομίζω δεσπότου παρουσίαν.
πρὸς τάδ' ὡς οὕτως ἐχόντων τῶνδε, σύμβουλοι λόγου
τοῦδέ μοι γένεσθε, Πέρσαι, γηραλέα πιστώματα·
πάντα γὰρ τὰ κέδν' ἐν ὑμῖν ἐστί μοι βουλεύματα.

ΧΟΡΟΣ

εὖ τόδ' ἴσθι, γῆς ἄνασσα τῆσδε, μή σε δὶς φράσαι
μήτ' ἔπος μήτ' ἔργον ὧν ἂν δύναμις[3] ἡγεῖσθαι θέλῃ[4]·
εὐμενεῖς γὰρ ὄντας ἡμᾶς τῶνδε συμβούλους καλεῖς.

ΑΤΟΣΣΑ

πολλοῖς μὲν αἰεὶ[5] νυκτέροις ὀνείρασιν
ξύνειμ', ἀφ' οὗπερ παῖς ἐμὸς στείλας στρατὸν
Ἰαόνων γῆν οἴχεται πέρσαι θέλων·
ἀλλ' οὔτι πω τοιόνδ' ἐναργὲς εἰδόμην
ὡς τῆς πάροιθεν εὐφρόνης· λέξω δέ σοι.
ἐδοξάτην μοι δύο[6] γυναῖκ' εὐείμονε,
ἡ μὲν πέπλοισι Περσικοῖς ἠσκημένη,
ἡ δ' αὖτε Δωρικοῖσιν, εἰς ὄψιν μολεῖν,
μεγέθει τε τῶν νῦν ἐκπρεπεστάτα πολύ,
κάλλει τ' ἀμώμω, καὶ κασιγνήτα γένους
ταὐτοῦ· πάτραν δ' ἔναιον ἡ μὲν Ἑλλάδα
κλήρῳ λαχοῦσα γαῖαν, ἡ δὲ βάρβαρον.

[1] μέριμν' ἄφραστος: C. G. Haupt.
[2] ὀφθαλμοῖς: Heimsoeth.
[3] δυνάμεις M, δύναμις recc.
[4] θέλει M, θέλῃ m[1].
[5] ἀεὶ M, αἰεὶ FN.
[6] δύο M, μοι δύο recc.

some god. Wherefore a twofold thought has been pondered in my heart: neither to hold in honour vast wealth without men, and that the light does not shine, in proportion to their strength, on men without riches. Our wealth, at all events, is ample, but my alarm is for the light of my eyes—for the light of the house I deem to be the presence of its lord. Wherefore, since things stand in such case, lend me your counsel in this concern, ye Persians, my aged trusty servants. For all my hopes of good counsel depend on you.

CHORUS

Be well assured of this, our country's Queen, not twice hast thou to point out either word or deed, touching aught wherein our power is able to direct thee. For well affected to thy interests are we whom thou summonest as counsellors in these matters.

ATOSSA

I have been ever haunted by many a dream at night since my son, having fitted forth his armament, departed hence with intent to lay waste the land of the Ionians. But never yet have I beheld so distinct a vision as yesternight. I will describe it unto thee.

I dreamed that two women in fair vesture, one apparelled in Persian garb, the other in Dorian attire, appeared before mine eyes; both in stature far more striking than are the women of our time, in beauty flawless, sisters of the self-same race. As for the country wherein they dwelt, to one had been assigned by lot the land of Hellas, to the other

τούτω στάσιν τιν᾽, ὡς ἐγὼ ᾽δόκουν ὁρᾶν,
τεύχειν ἐν ἀλλήλαισι[1]*· παῖς δ᾽ ἐμὸς μαθὼν*
κατεῖχε κἀπράυνεν, ἅρμασιν δ᾽ ὕπο
ζεύγνυσιν αὐτὼ καὶ λέπαδν᾽ ἐπ᾽ αὐχένων[2]
τίθησι. χἠ μὲν τῇδ᾽ ἐπυργοῦτο στολῇ
ἐν ἡνίαισί[3] *τ᾽ εἶχεν εὔαρκτον στόμα,*
ἡ δ᾽ ἐσφάδαζε, καὶ χεροῖν ἔντη[4] *δίφρου*
διασπαράσσει[5] *καὶ ξυναρπάζει βίᾳ*
ἄνευ χαλινῶν καὶ ζυγὸν θραύει μέσον.
πίπτει δ᾽ ἐμὸς παῖς, καὶ πατὴρ παρίσταται
Δαρεῖος οἰκτείρων[6] *σφε· τὸν δ᾽ ὅπως ὁρᾷ*
Ξέρξης, πέπλους ῥήγνυσιν ἀμφὶ σώματι.
καὶ ταῦτα μὲν δὴ νυκτὸς εἰσιδεῖν λέγω.
ἐπεὶ δ᾽ ἀνέστην καὶ χεροῖν καλλιρρόου[7]
ἔψαυσα πηγῆς, σὺν θυηπόλῳ χερὶ
βωμὸν προσέστην, ἀποτρόποισι δαίμοσιν
θέλουσα θῦσαι πέλανον, ὧν τέλη τάδε.
ὁρῶ δὲ φεύγοντ᾽ αἰετὸν πρὸς ἐσχάραν
Φοίβου· φόβῳ δ᾽ ἄφθογγος ἐστάθην, φίλοι·
μεθύστερον[8] *δὲ κίρκον εἰσορῶ δρόμῳ*
πτεροῖς ἐφορμαίνοντα καὶ χηλαῖς κάρα
τίλλονθ᾽· ὁ δ᾽ οὐδὲν ἄλλο γ᾽ ἢ πτήξας δέμας
παρεῖχε. ταῦτ᾽ ἔμοιγε δείματ᾽ εἰσιδεῖν,[9]
ὑμῖν δ᾽ ἀκούειν. εὖ γὰρ ἴστε, παῖς ἐμὸς
πράξας μὲν εὖ θαυμαστὸς ἂν γένοιτ᾽ ἀνήρ,
κακῶς δὲ πράξας, οὐχ ὑπεύθυνος πόλει,
σωθεὶς δ᾽ ὁμοίως τῆσδε κοιρανεῖ χθονός.

1 *ἀλλήλῃσι* M, *ἀλλήλαισι* K¹N.
2 *ὑπαυχένων* M, *ἐπ᾽ αὐχένων* recc.
3 *ἡνίαισιν* M, *ἡνίαισι δ᾽* recc. : Blomfield.
4 *ἐν τῇ* : Scaliger.
5 *διασπαράττει* M, *διασπαράσσει* Cant. 2.
6 *οἰκτείρων* : Kirchhoff.
7 *καλλιρόου* M, *καλλιρρόου* recc.

that of the barbarians. The twain, to my fancy, seemed to provoke each other to a mutual feud; and my son, made aware of this, strove to restrain and soothe them, and yoked them both to his car and placed the collar-straps upon their necks. The one bore herself proudly in these trappings and kept her mouth obedient to the rein. The other struggled and with her hands rent asunder the harness of the car; then, free of the curb, dragged it violently along with her and snapped the yoke asunder. My son was hurled to the ground and his father Darius stood by his side compassionating him. But Xerxes, when he beheld him, rent his garments about his limbs.

Such, I say, was the vision I beheld in the night. But when I had risen and dipped my hands in the clear-flowing water of a spring, I drew nigh unto an altar with incense in my hand, minded to make oblation of a sacrificial cake unto the divinities that avert evil, even unto those to whom these rites are due. But I saw an eagle fleeing for safety to the altar of Phoebus—and from terror, my friends, I stood reft of speech. And thereupon I spied a falcon rushing at full speed with outstretched pinions and with his talons plucking at the eagle's head; while it did naught but cower and yield its body to his foe.

These are the terrors I beheld, and terrors are they too for you to hear. For be ye well assured, my son, if he succeed, will challenge wonder; but, if he fail, he is not answerable to the State; and safe-returned, he holds this land in sway even as before.

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[8] *μεθ' ὕστερον* M, *μεθύστερον* recc.
[9] *ἐσ ἰδεῖν* M, *ἔστ' ἰδεῖν* recc.: Hartung.

ΧΟΡΟΣ

οὔ σε βουλόμεσθα, μῆτερ, οὔτ᾽ ἄγαν φοβεῖν λόγοις
οὔτε θαρσύνειν.[1] *θεοὺς δὲ προστροπαῖς ἱκνουμένη,*
εἴ τι φλαῦρον εἶδες, αἰτοῦ τῶνδ᾽ ἀποτροπὴν τελεῖν,
τὰ δ᾽ ἀγάθ᾽[2] *ἐκτελῆ γενέσθαι σοί τε καὶ τέκνοις σέθεν*
καὶ πόλει φίλοις τε πᾶσι. δεύτερον δὲ χρὴ χοὰς
Γῇ τε καὶ φθιτοῖς χέασθαι· πρευμενῶς δ᾽ αἰτοῦ τάδε,
σὸν πόσιν Δαρεῖον, ὅνπερ φῂς ἰδεῖν κατ᾽ εὐφρόνην,
ἐσθλά σοι πέμπειν τέκνῳ τε γῆς ἔνερθεν ἐς φάος,
τἄμπαλιν δὲ τῶνδε γαίᾳ κάτοχα μαυροῦσθαι[3] *σκότῳ.*
ταῦτα θυμόμαντις ὤν σοι πρευμενῶς παρῄνεσα·
εὖ δὲ πανταχῇ τελεῖν σοι τῶνδε κρίνομεν πέρι.

ΑΤΟΣΣΑ

ἀλλὰ μὴν εὔνους γ᾽ ὁ πρῶτος τῶνδ᾽ ἐνυπνίων κριτὴς
παιδὶ καὶ δόμοις ἐμοῖσι τήνδ᾽ ἐκύρωσας φάτιν.
ἐκτελοῖτο δή[4] *τὰ χρηστά· ταῦτα δ᾽, ὡς ἐφίεσαι,*
πάντα θήσομεν θεοῖσι τοῖς τ᾽ ἔνερθε γῆς φίλοις,
εὖτ᾽ ἂν εἰς οἴκους μόλωμεν. κεῖνα δ᾽ ἐκμαθεῖν θέλω,
ὦ φίλοι, ποῦ τὰς Ἀθήνας φασὶν ἱδρῦσθαι χθονός.

ΧΟΡΟΣ

τῆλε πρὸς δυσμαῖς ἄνακτος Ἡλίου φθινασμάτων.

[1] *θρασύνειν* M, *θαρσύνειν* recc.
[2] *τάδ᾽ ἀγαθὰ δ᾽* M, *τὰ δ᾽ ἀγάθ᾽* recc.
[3] *κάτοχ᾽ ἀμαροῦσθαι* : Blomfield.
[4] *δὲ* M recc., *δὴ* N.

CHORUS

O Mother, we would neither alarm thee unduly by our words nor yet raise thy hopes too high. But if it be aught inauspicious that thou hast seen, visit the gods with supplication and entreat them to turn aside the evil thereof, and that all good things may be fulfilled for thyself and thy children, for the realm and all thou holdest dear. Next, it is meet to offer libations unto Earth and the departed; and in propitiatory wise beseech thy spouse Darius, whom thou declarest thou hast seen in the night, to send into the light of day from beneath the earth blessings for thee and for thy son; and that the reverse of this may be held in durance beneath the earth and fade away in gloom. Such is the counsel I offer thee with kindly intent, guided thereto by the promptings of my judgment. In our interpretation of these portents, the issue will in all things prove prosperous unto thee.

ATOSSA

Assuredly hast thou, its first interpreter, read the import of my dream with goodwill, at least, toward my son and house. Aye, may the issue indeed prove prosperous! All these rites, as thou dost enjoin, when I return to the palace, will I perform unto the gods and unto those dear to me beneath the earth. Meanwhile, my friends, I would fain learn in what region of the earth Athens lies according to report.

CHORUS

Far hence, where the waning fires of our Lord the Sun sink in the west.

ΑΤΟΣΣΑ

ἀλλὰ μὴν ἵμειρ᾽ ἐμὸς παῖς τήνδε θηρᾶσαι πόλιν;

ΧΟΡΟΣ

πᾶσα γὰρ γένοιτ᾽ ἂν Ἑλλὰς βασιλέως ὑπήκοος.

ΑΤΟΣΣΑ

ὧδέ τις πάρεστιν αὐτοῖς ἀνδροπλήθεια στρατοῦ;

ΧΟΡΟΣ

καὶ στρατὸς τοιοῦτος, ἔρξας πολλὰ δὴ Μήδους κακά.

ΑΤΟΣΣΑ

καὶ τί πρὸς τούτοισιν ἄλλο; πλοῦτος ἐξαρκὴς δόμοις;

ΧΟΡΟΣ

ἀργύρου πηγή τις αὐτοῖς ἐστι, θησαυρὸς χθονός.

ΑΤΟΣΣΑ

πότερα γὰρ τοξουλκὸς αἰχμὴ διὰ χεροῖν[1] αὐτοῖς πρέπει;

ΧΟΡΟΣ

οὐδαμῶς· ἔγχη σταδαῖα καὶ φεράσπιδες σαγαί.

ΑΤΟΣΣΑ

τίς δὲ ποιμάνωρ ἔπεστι κἀπιδεσπόζει στρατῷ;

ΧΟΡΟΣ

οὔτινος δοῦλοι κέκληνται φωτὸς οὐδ᾽ ὑπήκοοι.

[1] χερὸς: Elmsley.

ATOSSA

Can it then really be that my son had the keen desire to make booty of this city?

CHORUS

Aye, for then all Hellas would become submissive to the King.

ATOSSA

Has then their army such a multitude of men?

CHORUS

Aye, even such an army that it has smitten the Medes with sore calamity.

ATOSSA

And what else have they besides? Have they sufficient store of wealth in their homes?

CHORUS

Of silver they possess a fountain, as it were, intreasured in their soil.

ATOSSA

Is the shaft that stretches the bow native to their hand?

CHORUS

Nay, far from it; they have lances for close fight and shields that serve them for armour.

ATOSSA

And who is set over them as shepherd and is master of their host?

CHORUS

Of no man are they called the slaves or vassals.

ΑΤΟΣΣΑ

πῶς ἂν οὖν μένοιεν ἄνδρας πολεμίους ἐπήλυδας;

ΧΟΡΟΣ

ὥστε Δαρείου πολύν τε καὶ καλὸν φθεῖραι στρατόν.

ΑΤΟΣΣΑ

δεινά τοι λέγεις ἰόντων τοῖς τεκοῦσι[1] φροντίσαι.

ΧΟΡΟΣ

ἀλλ' ἐμοὶ δοκεῖν τάχ' εἴσῃ πάντα νημερτῆ λόγον.
τοῦδε γὰρ δράμημα φωτὸς Περσικὸν πρέπει μαθεῖν,
καὶ φέρει σαφές τι πρᾶγος ἐσθλὸν ἢ κακὸν κλύειν.

ΑΓΓΕΛΟΣ

ὦ γῆς ἁπάσης 'Ασιάδος πολίσματα,
ὦ Περσὶς αἶα καὶ πολὺς πλούτου λιμήν,
ὡς ἐν μιᾷ πληγῇ κατέφθαρται πολὺς
ὄλβος, τὸ Περσῶν δ' ἄνθος οἴχεται πεσόν.
ὤμοι, κακὸν μὲν πρῶτον ἀγγέλλειν κακά·
ὅμως δ' ἀνάγκη πᾶν ἀναπτύξαι πάθος,
Πέρσαι· στρατὸς γὰρ πᾶς ὄλωλε βαρβάρων.

ΧΟΡΟΣ

ἄνι' ἄνια κακὰ [στρ. α.
νεόκοτα καὶ δάι'. αἰαῖ,
διαίνεσθε, Πέρσαι,
τόδ' ἄχος κλύοντες.

[1] τεκοῦσιν M, τεκοῦσι recc.

ATOSSA

How then can they abide the attack of an invading foe?

CHORUS

So well as to have destroyed Darius' great and goodly host.

ATOSSA

The fathers and mothers of those who are now on their way thither have in thy words, in sooth, dire food for thought.

CHORUS

Nay, methinks thou shalt learn anon the whole account in very truth. For yonder comes one who, it is clear to see, is a Persian courier; and he bears clear tidings of some issue, be it weal or woe.

MESSENGER

O ye cities of all the land of Asia, O realm of Persia, and bounteous haven of wealth, how at a single stroke has all your plenteous weal been shattered, and the flower of the Persians fallen and perished! Woe's me—it is an evil office to be the first to herald ill. And yet, ye Persians, I needs must unfold the whole disaster—the whole barbarian host is lost.

CHORUS

Grievous, grievous disaster, all unlooked-for and cruel. Alas, ye Persians, weep now that ye hear of this calamity.

ΑΓΓΕΛΟΣ

ὡς πάντα γ᾽ ἔστ᾽ ἐκεῖνα διαπεπραγμένα·
αὐτὸς δ᾽ ἀέλπτως νόστιμον βλέπω φάος.

ΧΟΡΟΣ

ἦ μακροβίοτος [ἀντ. α.
ὅδε γέ τις αἰὼν ἐφάνθη
γεραιοῖς, ἀκούειν
τόδε πῆμ᾽ ἄελπτον.

ΑΓΓΕΛΟΣ

καὶ μὴν παρών γε[1] κοὐ λόγους ἄλλων κλύων,
Πέρσαι, φράσαιμ᾽ ἂν οἷ᾽ ἐπορσύνθη κακά.

ΧΟΡΟΣ

ὀτοτοτοῖ, μάταν [στρ. β.
τὰ πολλὰ βέλεα παμμιγῆ
γᾶς ἀπ᾽ Ἀσίδος ἦλθε δᾳ-
αν[2] ἐφ᾽ Ἑλλάδα χώραν.

ΑΓΓΕΛΟΣ

πλήθουσι νεκρῶν δυσπότμως ἐφθαρμένων
Σαλαμῖνος ἀκταὶ πᾶς τε πρόσχωρος τόπος.

ΧΟΡΟΣ

ὀτοτοτοῖ, φίλων [ἀντ. β.
ἁλίδονα μέλεα[3] πολυβαφῆ
κατθανόντα λέγεις φέρε-
σθαι πλάγκτ᾽[4] ἐν διπλάκεσσιν.

[1] τε M, γε recc.
[2] ἦλθ᾽ ἐπ᾽ αἶαν δῖαν (δαΐαν Lambeth.) M : Wilam.
[3] σώματα M, μέλεα Vind. 2. [4] πλαγκτοῖς : Wilam.

MESSENGER

Aye, since now ye hear that all that armament is utterly destroyed; and I myself beyond all hope behold the day of my return.

CHORUS

Too long, in sooth, hath this our life proved to us, aged as we are, that we should hear of this unlooked-for misery.

MESSENGER

And in truth, ye Persians, since I was present on the spot and did not hear the tale from report of others, I can clearly tell what manner of disaster was wrought.

CHORUS

Alack, alack! In vain did our vast and variously armed host go forth from the land of Asia against the hostile soil of Hellas.

MESSENGER

Full of the bodies of men who perished by a wretched fate are the shores of Salamis and all the neighbouring coasts.

CHORUS

Alack, alack! Thou tellest that the bodies of our loved ones, battered by the brine, are tossing, oft submerged and lifeless, hither and thither in their mantles.[1]

[1] *διπλάκεσσιν*, if correct, refers to the Persian dress, of which Herodotus makes mention in describing the battle of Marathon (vi. 112). *δίπλαξ* as a substantive is certain elsewhere only in Homer, who used the word in the sense of "cloak," either of double folds or of double texture.

ΑΓΓΕΛΟΣ

οὐδὲν γὰρ ἤρκει τόξα, πᾶς δ᾽ ἀπώλλυτο
στρατὸς δαμασθεὶς ναΐοισιν ἐμβολαῖς.[1]

ΧΟΡΟΣ

ἴυζ᾽ ἄποτμον Πέρσαις [στρ. γ.
δυσαιανῆ βοὰν[2]
δᾴοις, ὡς πάντα παγκάκως
ἔφθισαν[3]· αἰαῖ στρατοῦ φθαρέντος.

ΑΓΓΕΛΟΣ

ὦ πλεῖστον ἔχθος ὄνομα Σαλαμῖνος κλύειν·
φεῦ, τῶν Ἀθηνῶν ὡς στένω μεμνημένος.

ΧΟΡΟΣ

στυγναί γ᾽ Ἀθᾶναι[4] δᾴοις· [ἀντ. γ.
μεμνῆσθαί τοι πάρα
ὡς πολλὰς Περσίδων μάταν
ἔκτισαν εὔνιδας ἠδ᾽ ἀνάνδρους.

ΑΤΟΣΣΑ

σιγῶ πάλαι δύστηνος ἐκπεπληγμένη
κακοῖς· ὑπερβάλλει γὰρ ἥδε συμφορὰ
τὸ μήτε λέξαι μήτ᾽ ἐρωτῆσαι πάθη.
ὅμως δ᾽ ἀνάγκη πημονὰς βροτοῖς φέρειν
θεῶν διδόντων· πᾶν δ᾽ ἀναπτύξας πάθος
λέξον καταστάς, κεἰ στένεις κακοῖς ὅμως,
τίς οὐ τέθνηκε, τίνα δὲ καὶ πενθήσομεν
τῶν ἀρχελείων, ὅστ᾽ ἐπὶ σκηπτουχίᾳ
ταχθεὶς ἄνανδρον τάξιν ἠρήμου θανών.

[1] ἐν βολαῖς M, ἐμβολαῖς recc.
[2] ἄποτμον βοὰν δυσαιανῆ πέρσαις M : Wecklein.

MESSENGER

Aye, for our bows stood us in no stead, and the whole host has perished, overwhelmed when ship charged on ship.

CHORUS

Raise a doleful and mournful wail for the Persians, the wretched Persians, since they have met with complete and utter ruin. Alas for the destruction of our host!

MESSENGER

O name of Salamis most odious to my ears! Alas, how I groan when I recall the memory of Athens!

CHORUS

Aye, hateful indeed is Athens to her foes. Full well must we remember how many Persian dames she has reft of sons and husbands, lost all in vain.

ATOSSA

Long have I kept silence in my misery, smitten with dismay at our disaster; for this calamity is so exceeding great as to pass all speech and questioning of our woes. Nevertheless mortals needs must endure affliction when sent of Heaven. Compose thyself, and even though thou groanest at our loss, yet unfold the sum of our disaster and speak out! Who is there that is *not* dead? Whom have we to bewail of our leaders, who, appointed to wield the truncheon of command, by death left desolate his post without its chief?

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[3] ἔθεσαν: Stadtmüller. [4] ἀθῆναι M, ἀθᾶναι recc.

ΑΓΓΕΛΟΣ

Ξέρξης μὲν αὐτὸς ζῇ τε καὶ βλέπει φάος.[1]

ΑΤΟΣΣΑ

ἐμοῖς μὲν εἶπας δώμασιν φάος μέγα
καὶ λευκὸν ἦμαρ νυκτὸς ἐκ μελαγχίμου.

ΑΓΓΕΛΟΣ

Ἀρτεμβάρης δὲ μυρίας ἵππου βραβεὺς
στύφλους παρ᾽ ἀκτὰς θείνεται Σιληνιῶν.
χὠ χιλίαρχος Δαδάκης πληγῇ δορὸς
πήδημα κοῦφον ἐκ νεὼς ἀφήλατο·
Τενάγων τ᾽ ἀριστεὺς[2] Βακτρίων ἰθαιγενὴς
θαλασσόπληκτον νῆσον Αἴαντος πολεῖ.
Λίλαιος, Ἀρσάμης τε κἀργήστης τρίτος,
οἵδ᾽ ἀμφὶ νῆσον τὴν πελειοθρέμμονα
δινούμενοι[3] κύρισσον ἰσχυρὰν χθόνα·
πηγαῖς τε Νείλου γειτονῶν Αἰγυπτίου
Ἀρκτεύς, Ἀδεύης, καὶ φερεσσάκης[4] τρίτος
Φαρνοῦχος, οἵδε ναὸς ἐκ μιᾶς πέσον.
Χρυσεὺς Μάταλλος μυριόνταρχος θανών,
ἵππου μελαίνης ἡγεμὼν τρισμυρίας,
πυρρὰν ζαπληθῆ δάσκιον γενειάδα
ἔτεγγ᾽, ἀμείβων χρῶτα πορφυρέᾳ βαφῇ.
καὶ Μᾶγος Ἄραβος, Ἀρτάβης τε Βάκτριος,
σκληρᾶς μέτοικος γῆς, ἐκεῖ κατέφθιτο.
Ἄμιστρις Ἀμφιστρεύς τε πολύπονον δόρυ
νωμῶν, ὅ τ᾽ ἐσθλὸς Ἀριόμαρδος Σάρδεσι
πένθος παρασχών, Σεισάμης θ᾽ ὁ Μύσιος,

[1] φάος βλέπει MSS., βλέπει φάος schol. *Ran.* 1028 (1060).
[2] ἄριστος: Blomfield.
[3] νικώμενοι: Weckleín.

MESSENGER

Xerxes himself lives and beholds the light.

ATOSSA

The words thou utterest bring a great light of joy unto my house, and bright day after night wrapped in gloom.

MESSENGER

But Artembares, commander of ten thousand horse, is dashing now against Silenia's cruel shore. And Dadaces, leader of a thousand men, leaped, spear-smitten, with nimble bound, from his ship. Tenagon, the Bactrians' chieftain of the true old stock, is ranging now around the surf-beaten isle of Ajax. Lilaeus and Arsames, and, third, Argestes, kept buffeting against its rugged strand, whirled round about the isle,[1] the breeding-place of doves. Arcteus, too, who dwelt hard by the waters of the Egyptian Nile, Adeues, and third Pharnuchus of the mighty shield—all these were hurled from out one ship. Matallus of Chrysa, commander of ten thousand, leader of the Black Horse thirty thousand strong, in death dyed red his thick and shaggy beard, changing its colour with a deep purple stain. Arabus, too, the Magian, perished there, and Bactrian Artabes, a settler now in a rugged land. Amistris, and Amphistreus, wielder of his toilsome spear, and brave Ariomardus, whose death brought grief to Sardis, and Seisames the Mysian, and

[1] According to the scholiast, Salamis is meant; according to Hermann, one of the small islands adjacent to Salamis.

[4] φρεσεύης M, φερεσσεύης recc.: Bothe.

Θάρυβίς τε πεντήκοντα πεντάκις νεῶν
ταγός, γένος Λυρναῖος, εὐειδὴς ἀνήρ,
κεῖται θανὼν δείλαιος οὐ μάλ' εὐτυχῶς·
Συέννεσίς τε πρῶτος εἰς εὐψυχίαν,
Κιλίκων ἄπαρχος,[1] εἷς ἀνὴρ πλεῖστον πόνον
ἐχθροῖς παρασχών, εὐκλεῶς ἀπώλετο.
τοσόνδε ταγῶν[2] νῦν[3] ὑπεμνήσθην πέρι.
πολλῶν παρόντων δ'[4] ὀλίγ' ἀπαγγέλλω κακά.

ΑΤΟΣΣΑ

αἰαῖ, κακῶν ὕψιστα δὴ κλύω τάδε,
αἴσχη τε Πέρσαις καὶ λιγέα κωκύματα.
ἀτὰρ φράσον μοι τοῦτ' ἀναστρέψας πάλιν·
πόσον δὲ[5] πλῆθος ἦν νεῶν Ἑλληνίδων,
ὥστ' ἀξιῶσαι Περσικῷ στρατεύματι
μάχην συνάψαι ναΐοισιν ἐμβολαῖς;

ΑΓΓΕΛΟΣ

πλήθους μὲν ἂν σάφ' ἴσθ' ἕκατι βάρβαρον[6]
ναυσὶν κρατῆσαι. καὶ γὰρ Ἕλλησιν μὲν ἦν
ὁ πᾶς ἀριθμὸς ἐς τριακάδας δέκα
ναῶν, δεκὰς δ' ἦν τῶνδε χωρὶς ἔκκριτος·
Ξέρξῃ δέ, καὶ γὰρ οἶδα, χιλιὰς μὲν ἦν
ὧν ἦγε πλῆθος, αἱ δ' ὑπέρκοποι[7] τάχει
ἑκατὸν δὶς ἦσαν ἑπτά θ'· ὧδ' ἔχει λόγος.
μή σοι δοκοῦμεν τῇδε λειφθῆναι[8] μάχῃ;
ἀλλ' ὧδε δαίμων τις κατέφθειρε στρατόν,
τάλαντα βρίσας οὐκ ἰσορρόπῳ τύχῃ.
θεοὶ πόλιν σῴζουσι Παλλάδος θεᾶς.

1 ἄπαρχος M, ἔπαρχος recc.
2 τοιῶνδ' ἀρχόντων : Weil.
3 νῦν om. M.
4 δ' om. M.
5 δὴ M, δὲ recc.
6 βαρβάρων : Heath.
7 ὑπέρκομποι : Wakefield.
8 ληφθῆναι M, λειφθῆναι recc.

Tharybis, admiral of five times fifty ships, a Lyrnaean by descent, a comely man, lies dead all wretched in uncomeliness.[1] Syennesis, also, the governor of the Cilicians, foremost in courage, he whose single prowess wrought the foe most harm, found there a glorious death. Such were the leaders touching whom I have now made report. Sore as were our losses, yet I announce but few.

Atossa

Alas! The words I hear put the very crown upon our woes—a disgrace to the Persians and cause for shrill lament. But retrace thy tale and tell me clearly this: how great was the number of the ships of Hellas that gave them assurance with their armed prows to join battle with the Persian armament?

Messenger

Were numbers all, be well assured the barbarians would have gained the victory with their fleet. For the whole number of the ships of Hellas amounted to ten times thirty, and, apart from these, there was a chosen squadron of ten. But Xerxes, this I know, had under his command a thousand, while those excelling in speed were twice a hundred, and seven more. Such is the reckoning. Think'st thou we were outnumbered in this contest? No, it was some power divine that swayed down the scale of fortune with unequal weight and thus destroyed our host. The gods preserve the city of the goddess Pallas.

[1] The ironical phrase *οὐ μάλ' εὐτυχῶς*, which is contrasted with *εὐειδής*, probably refers to his unburied state. Cp. Soph. *Aj.* 1126.

ΑΤΟΣΣΑ

ἔτ᾿ ἆρ᾿ Ἀθηνῶν ἔστ᾿ ἀπόρθητος πόλις;

ΑΓΓΕΛΟΣ

ἀνδρῶν γὰρ ὄντων ἕρκος ἐστὶν ἀσφαλές.

ΑΤΟΣΣΑ

ἀρχὴ δὲ ναυσὶ συμβολῆς τίς ἦν, φράσον·
τίνες κατῆρξαν, πότερον Ἕλληνες, μάχης,
ἢ παῖς ἐμός, πλήθει καταυχήσας νεῶν;

ΑΓΓΕΛΟΣ

ἦρξεν μέν, ὦ δέσποινα, τοῦ παντὸς κακοῦ
φανεὶς ἀλάστωρ ἢ κακὸς δαίμων ποθέν.
ἀνὴρ γὰρ Ἕλλην ἐξ Ἀθηναίων στρατοῦ
ἐλθὼν ἔλεξε παιδὶ σῷ Ξέρξῃ τάδε,
ὡς εἰ μελαίνης νυκτὸς ἵξεται κνέφας,
Ἕλληνες οὐ μενοῖεν,[1] ἀλλὰ σέλμασιν
ναῶν ἐπανθορόντες[2] ἄλλος ἄλλοσε
δρασμῷ κρυφαίῳ βίοτον ἐκσωσοίατο.[3]
ὁ δ᾿ εὐθὺς ὡς ἤκουσεν, οὐ ξυνεὶς δόλον
Ἕλληνος ἀνδρὸς οὐδὲ τὸν θεῶν φθόνον,
πᾶσιν προφωνεῖ τόνδε ναυάρχοις λόγον,
εὖτ᾿ ἂν φλέγων ἀκτῖσιν ἥλιος χθόνα
λήξῃ, κνέφας δὲ τέμενος αἰθέρος λάβῃ,
τάξαι νεῶν στῖφος μὲν ἐν στοίχοις τρισὶν
ἔκπλους φυλάσσειν καὶ πόρους ἁλιρρόθους,
ἄλλας δὲ κύκλῳ νῆσον Αἴαντος πέριξ·
ὡς εἰ μόρον φευξοίαθ᾿ Ἕλληνες κακόν,
ναυσὶν[4] κρυφαίως δρασμὸν εὑρόντες τινά,
πᾶσιν στέρεσθαι κρατὸς ἦν προκείμενον.

[1] μένοιεν: Monk. [2] ἐπανθορόντες M, ἐπενθορόντες recc.
[3] ἐκσωσαίατο: Monk. [4] νησὶν M, ναυσὶν recc.

ATOSSA

Is then the city of Athens not yet despoiled ?

MESSENGER

Nay, while her sons still live her ramparts are impregnable.

ATOSSA

But the beginning of the encounter of the fleets—tell me of it. Who began the onset ? Was it the Hellenes ? Or my son, exulting in the multitude of his ships ?

MESSENGER

My Queen, some destructive power or evil spirit, that appeared I know not whence, caused the beginning of our utter rout. A Hellene, from the Athenian host, came to thy son Xerxes and told this tale : that, when the gloom of sable night should set in, the Hellenes would not hold their station, but, springing upon the rowing benches of their ships, would seek, some here, some there, to preserve their lives by stealthy flight. But Xerxes, on hearing this, not comprehending the wile of the Hellene nor yet that the gods grudged him success, straightway gave charge to all his captains to this effect—that, when the sun had ceased to illumine the earth with his beams, and darkness had covered the precincts of the sky, they should bring up in serried order the main body of the fleet, disposed in triple line, to bar the exits and the sounding straits, and station other ships in a circle around the island of Ajax ; with the warning that, should the Hellenes escape an evil doom, finding by stealth some means of flight for their fleet, it had been decreed that every

τοσαῦτ' ἔλεξε κάρθ' ὑπ' εὐθύμου φρενός·
οὐ γὰρ τὸ μέλλον ἐκ θεῶν ἠπίστατο.
οἱ δ' οὐκ ἀκόσμως, ἀλλὰ πειθάρχῳ φρενὶ
δεῖπνόν τ'[1] ἐπορσύνοντο, ναυβάτης τ' ἀνὴρ
τροποῦτο κώπην σκαλμὸν ἀμφ' εὐήρετμον.
ἐπεὶ δὲ φέγγος ἡλίου κατέφθιτο
καὶ νὺξ ἐπῄει, πᾶς ἀνὴρ κώπης ἄναξ
ἐς ναῦν ἐχώρει πᾶς θ'[2] ὅπλων ἐπιστάτης·
τάξις δὲ τάξιν παρεκάλει νεὼς μακρᾶς·
πλέουσι δ' ὡς ἕκαστος ἦν τεταγμένος,
καὶ πάννυχοι δὴ διάπλοον καθίστασαν
ναῶν ἄνακτες πάντα ναυτικὸν λεών.
καὶ νὺξ ἐχώρει, κοὐ μάλ' Ἑλλήνων στρατὸς
κρυφαῖον ἔκπλουν οὐδαμῇ καθίστατο·
ἐπεί γε μέντοι λευκόπωλος ἡμέρα
πᾶσαν κατέσχε γαῖαν εὐφεγγὴς ἰδεῖν,
πρῶτον μὲν ἠχῇ κέλαδος Ἑλλήνων πάρα
μολπηδὸν ηὐφήμησεν,[3] ὄρθιον δ' ἅμα
ἀντηλάλαξε νησιώτιδος πέτρας
ἠχώ· φόβος δὲ πᾶσι βαρβάροις παρῆν
γνώμης ἀποσφαλεῖσιν· οὐ γὰρ ὡς φυγῇ
παιᾶν' ἐφύμνουν σεμνὸν Ἕλληνες τότε,
ἀλλ' ἐς μάχην ὁρμῶντες εὐψύχῳ θράσει·
σάλπιγξ δ'[4] αὐτῇ πάντ' ἐκεῖν' ἐπέφλεγεν.
εὐθὺς δὲ κώπης ῥοθιάδος ξυνεμβολῇ
ἔπαισαν ἅλμην βρύχιον ἐκ κελεύματος,
θοῶς δὲ πάντες ἦσαν ἐκφανεῖς ἰδεῖν.
τὸ δεξιὸν μὲν πρῶτον εὐτάκτως κέρας
ἡγεῖτο κόσμῳ, δεύτερον δ' ὁ πᾶς στόλος
ἐπεξεχώρει, καὶ παρῆν ὁμοῦ κλύειν
πολλὴν βοήν, "ὦ παῖδες Ἑλλήνων ἴτε,

[1] δεῖπνον M, δεῖπνόν τ' N. [2] δ' M, θ' recc.

captain should lose his head. So he commanded in full confidence of heart, since he knew not the issue purposed of the gods. Our crews then, with no lack of order but with an obedient spirit, prepared their evening meal, while each sailor looped his oar about its thole-pin so that it fitted well. But when the light of the sun had faded and night drew on, each master of an oar and each man versed in arms went on board. The long galleys cheered each other, line by line; and they held their course as each captain had been ordered, and all the livelong night the commanders of the fleet kept their whole force cruising to and fro across the strait. Night began to wane, yet the fleet of the Hellenes in no wise endeavoured to put forth by stealth. When, however, radiant Day with her white coursers shone over all the land, first of all from the Hellenes rang out loud a cheer like unto a song of triumph, and, at the same instant, clear from the island crags Echo returned an answering cry. Terror fell on all the barbarians, balked of their purpose; for not as in flight did in that hour the Hellenes chant their solemn paean, but as men rushing to the onset with the courage of gallant hearts. The trumpet with its blast fired all their line; and instantly, at the word of command, with the even stroke of foaming oars they smote the briny deep. Swiftly they all hove clear into view. Their right wing, well marshalled, led on foremost in orderly advance, next their whole armament bore out against us, and at the same time a mighty shout greeted our ears: "On, ye sons of Hellas! Free your native land, free

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[3] εὐφήμησεν: Brunck.

[4] δ' added in M.

ἐλευθεροῦτε πατρίδ᾽, ἐλευθεροῦτε δὲ
παῖδας, γυναῖκας, θεῶν τε πατρῴων ἕδη,
θήκας τε προγόνων· νῦν ὑπὲρ πάντων ἀγών."
καὶ μὴν παρ᾽ ἡμῶν Περσίδος γλώσσης ῥόθος
ὑπηντίαζε, κοὐκέτ᾽ ἦν μέλλειν ἀκμή.
εὐθὺς δὲ ναῦς ἐν νηὶ χαλκήρη στόλον
ἔπαισεν· ἦρξε δ᾽ ἐμβολῆς Ἑλληνικὴ
ναῦς, κἀποθραύει πάντα Φοινίσσης νεὼς
κόρυμβ᾽, ἐπ᾽ ἄλλην δ᾽ ἄλλος ηὔθυνεν δόρυ.
τὰ πρῶτα μέν νυν[1] ῥεῦμα Περσικοῦ στρατοῦ
ἀντεῖχεν· ὡς δὲ πλῆθος ἐν στενῷ νεῶν
ἤθροιστ᾽, ἀρωγὴ δ᾽ οὔτις ἀλλήλοις παρῆν,
αὐτοὶ δ᾽ ὑφ᾽ αὑτῶν[2] ἐμβόλοις[3] χαλκοστόμοις
παίοντ᾽, ἔθραυον πάντα κωπήρη στόλον,
Ἑλληνικαί τε νῆες οὐκ ἀφρασμόνως
κύκλῳ πέριξ ἔθεινον, ὑπτιοῦτο δὲ
σκάφη νεῶν, θάλασσα δ᾽ οὐκέτ᾽ ἦν ἰδεῖν,
ναυαγίων πλήθουσα καὶ φόνου βροτῶν.
ἀκταὶ δὲ νεκρῶν χοιράδες τ᾽ ἐπλήθυον,
φυγῇ δ᾽ ἀκόσμῳ[4] πᾶσα ναῦς ἠρέσσετο,
ὅσαιπερ ἦσαν βαρβάρου στρατεύματος.
τοὶ δ᾽ ὥστε θύννους ἤ τιν᾽ ἰχθύων βόλον
ἀγαῖσι κωπῶν θραύμασίν τ᾽ ἐρειπίων
ἔπαιον, ἐρράχιζον· οἰμωγὴ[5] δ᾽ ὁμοῦ
κωκύμασιν κατεῖχε πελαγίαν ἅλα,
ἕως κελαινῆς νυκτὸς ὄμμ᾽ ἀφείλετο.
κακῶν δὲ πλῆθος, οὐδ᾽ ἂν εἰ δέκ᾽ ἤματα
στοιχηγοροίην,[6] οὐκ ἂν ἐκπλήσαιμί σοι.
εὖ γὰρ τόδ᾽ ἴσθι, μηδάμ᾽[7] ἡμέρᾳ μιᾷ
πλῆθος τοσουτάριθμον[8] ἀνθρώπων θανεῖν.

[1] νῦν M, νυν recc.
[2] ὑπ᾽ αὐτῶν M, ὑφ᾽ αὑτῶν recc.
[3] ἐμβολαῖς: Stanley.

your children, your wives, the fanes of your fathers' gods, and the tombs of your ancestors. Now you battle for your all." And now from our side arose responsive the mingled clamour of Persian speech; the time brooked no delay, but instantly ship dashed against ship its bronze-sheathed beak. It was a ship of Hellas that began the charge and sheared off entire the curved stern of a Phoenician barque. Each captain drove his ship straight against some other ship. At first, indeed, the stream of the Persian armament held its own; but when the mass of our ships had been crowded in the narrows, and none could render another aid, and each crashed its bronze-faced beak against each of its own line, they shivered their whole array of oars; while the Hellenic galleys, not heedless of their chance, hemmed them in and battered them on every side. The hulls of our vessels rolled over and the sea was hidden from our sight, strewn as it was with wrecks and slaughtered men. The shores and reefs were crowded with our dead, and every ship that formed a part of the barbarian fleet plied its oars in disorderly flight. But, as if our men were tunnies or some haul of fish, the foe kept striking and hacking them with broken oars and fragments of wrecked ships; and groans and shrieks together filled the open sea until the face of sable night hid the scene. But the multitude of our disasters I could not narrate in full at thy request even were I to make a ten days' story of my tale. Be well assured of this—there never perished in a single day so great a multitude of men.

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[4] *ἀκόσμως* M, *ἀκόσμῳ* H². [5] *οἰμωγῆς* M, *οἰμωγὴ* recc.
[6] *στοιχοιγαροίην* with *ο* over *α* M, *στοιχηγοροίην* recc.
[7] *μὴδ' ἂν* M, *μηδάμ'* recc.
[8] *τοσοῦτ' ἀριθμὸν* M, *τοσουτάριθμον* recc.

ΑΤΟΣΣΑ

αἰαῖ, κακῶν δὴ πέλαγος ἔρρωγεν[1] μέγα
Πέρσαις τε καὶ πρόπαντι βαρβάρων γένει.

ΑΓΓΕΛΟΣ

εὖ νυν[2] τόδ᾽ ἴσθι, μηδέπω μεσοῦν κακόν·
τοιάδ᾽ ἐπ᾽ αὐτοῖς[3] ἦλθε συμφορὰ πάθους
ὡς τοῖσδε καὶ δὶς ἀντισηκῶσαι ῥοπῇ.

ΑΤΟΣΣΑ

καὶ τίς γένοιτ᾽ ἂν τῆσδ᾽ ἔτ᾽[4] ἐχθίων τύχη;
λέξον τίν᾽ αὖ φῂς τήνδε συμφορὰν στρατῷ
ἐλθεῖν κακῶν ῥέπουσαν ἐς τὰ μάσσονα.

ΑΓΓΕΛΟΣ

Περσῶν ὅσοιπερ ἦσαν ἀκμαῖοι φύσιν,
ψυχήν τ᾽ ἄριστοι κεὐγένειαν ἐκπρεπεῖς,
αὐτῷ τ᾽ ἄνακτι πίστιν ἐν πρώτοις ἀεί,
τεθνᾶσιν αἰσχρῶς[5] δυσκλεεστάτῳ μόρῳ.

ΑΤΟΣΣΑ

οἳ 'γὼ[6] τάλαινα συμφορᾶς κακῆς, φίλοι.
ποίῳ μόρῳ δὲ τούσδε φῂς ὀλωλέναι;

ΑΓΓΕΛΟΣ

νῆσός τις ἔστι πρόσθε Σαλαμῖνος τόπων,
βαιά, δύσορμος ναυσίν,[7] ἣν ὁ φιλόχορος
Πὰν ἐμβατεύει, ποντίας ἀκτῆς ἔπι.
ἐνταῦθα πέμπει τούσδ᾽, ὅπως, ὅταν νεῶν
φθαρέντες ἐχθροὶ νῆσον ἐκσῳζοίατο,

[1] ἔρρω*ται M, ἔρρωγε m^1.
[2] νῦν M, νυν recc.
[3] αὐτοῖς M, αὐτοὺς recc.
[4] τῆσδέ τ᾽ M, τῆσδ᾽ ἔτ᾽ AN.
[5] αἰσχρῶς M, οἰκτρῶς P.
[6] οἲ ἐγὼ M : Porson.
[7] νησσὶν M, ναυσὶν recc.

Atossa

Alas! In sooth a mighty sea of troubles has burst upon the Persians and the entire barbarian race.

Messenger

Be well assured of this, the disaster is not as yet half told. So dire an affliction of calamity fell upon them as to outweigh these ills, aye twice over.

Atossa

But what fortune could have befallen yet more malign than this? Speak! What is this other disaster thou sayest came upon our host, sinking the scale to greater weight of ill?

Messenger

What Persians were in their life's prime, bravest in spirit, pre-eminent for noble birth, and ever among the foremost in loyalty unto the King himself—these have fallen ignobly by a most inglorious doom.

Atossa

Ah, wretched that I am, my friends, by reason of this cruel pass! By what manner of death sayest thou they perished?

Messenger

There is an island[1] fronting Salamis, small, a dangerous anchorage for ships; and upon its sea-washed shore dance-loving Pan is wont to tread. Thither Xerxes dispatched these, his choicest troops, in order that when the Hellenic foe, wrecked from out his ships, should seek escape in safety to the island, they

[1] Psyttalea.

κτείνοιεν εὐχείρωτον Ἑλλήνων στρατόν,
φίλους δ' ὑπεκσῴζοιεν[1] ἐναλίων πόρων,
κακῶς τὸ μέλλον ἱστορῶν. ὡς γὰρ θεὸς
ναῶν ἔδωκε κῦδος Ἕλλησιν μάχης,
αὐθημερὸν φράξαντες εὐχάλκοις δέμας
ὅπλοισι ναῶν ἐξέθρῳσκον· ἀμφὶ δὲ
κυκλοῦντο πᾶσαν νῆσον, ὥστ' ἀμηχανεῖν
ὅποι τράποιντο. πολλὰ μὲν γὰρ ἐκ χερῶν
πέτροισιν ἠράσσοντο, τοξικῆς τ' ἄπο
θώμιγγος ἰοὶ προσπίτνοντες ὤλλυσαν·[2]
τέλος δ' ἐφορμηθέντες ἐξ ἑνὸς ῥόθου
παίουσι, κρεοκοποῦσι[3] δυστήνων μέλη,
ἕως ἁπάντων ἐξαπέφθειραν βίον.
Ξέρξης δ' ἀνῴμωξεν[4] κακῶν ὁρῶν βάθος·
ἕδραν γὰρ εἶχε παντὸς εὐαγῆ στρατοῦ,
ὑψηλὸν ὄχθον ἄγχι πελαγίας[5] ἁλός·
ῥήξας δὲ πέπλους κἀνακωκύσας λιγύ,
πεζῷ παραγγείλας ἄφαρ στρατεύματι,
ἵησ' ἀκόσμῳ ξὺν φυγῇ. τοιάνδε σοι
πρὸς τῇ πάροιθε συμφορὰν πάρα[6] στένειν.

ΑΤΟΣΣΑ

ὦ στυγνὲ δαῖμον, ὡς ἄρ' ἔψευσας φρενῶν
Πέρσας· πικρὰν δὲ παῖς ἐμὸς τιμωρίαν
κλεινῶν Ἀθηνῶν ηὗρε,[7] κοὐκ ἀπήρκεσαν[8]
οὓς πρόσθε Μαραθὼν βαρβάρων ἀπώλεσεν·
ὧν ἀντίποινα παῖς ἐμὸς πράξειν δοκῶν
τοσόνδε[9] πλῆθος πημάτων ἐπέσπασεν.

[1] ὑπεκσώζοιεν M : Kirchhoff. [2] ὄλλυσαν M, ὤλλυσαν recc.
[3] κρεωκοποῦσι changed to κρεοκοποῦσι M.
[4] ἀνώμωξεν M, ἀνῴμωξεν recc.

might slaughter his force, an easy prey, and rescue their comrades from the narrows of the sea. Grievously did he misjudge the issue. For when some god had given the glory to the Hellenes in the battle on the sea, that self-same day, fencing their bodies in armour of goodly bronze, they bounded from their ships and encircled the whole island round about, so that our men were at a loss which way to turn. Oft-time they were struck by stones slung from their hands, and arrows sped from the bowstring kept ever falling upon them and working them destruction. At last the Hellenes, charging with one shout, smote them and hacked to pieces the limbs of the poor wretches, until they had utterly destroyed the life of all. Xerxes groaned aloud when he beheld the depth of the disaster; for he occupied a seat commanding a clear view of all the armament—a lofty eminence hard by the open sea. Rending his robes and uttering a loud wail, he forthwith gave orders to his force on land and dismissed them in disorderly flight. Such, besides the one already told, is the disaster thou must bewail.

ATOSSA

O hateful divinity, how hast thou foiled the purpose of the Persians! Cruel was the vengeance brought upon himself that my son designed for illustrious Athens, and the barbarians whom aforetime Marathon destroyed were not enough. For them my son thought to exact retribution, and has drawn upon himself so great a multitude of woes.

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[5] πελασγίας M, πελαγίας recc.
[6] παρὰ M, πάρα m. [7] εὗρε : Kirchhoff.
[8] ἀπήρκεσε M, ἀπήρκεσαν recc. [9] τοσῶν δὲ M, τοσόνδε recc.

σὺ δ' εἰπέ, ναῶν αἳ πεφεύγασιν μόρον,
ποῦ τάσδ' ἔλειπες· οἶσθα σημῆναι τορῶς;

ΑΓΓΕΛΟΣ

ναῶν γε[1] ταγοὶ τῶν λελειμμένων σύδην
κατ' οὖρον οὐκ εὔκοσμον αἴρονται[2] φυγήν·
στρατὸς δ' ὁ λοιπὸς ἔν τε Βοιωτῶν χθονὶ
διώλλυθ', οἱ μὲν ἀμφὶ κρηναῖον γάνος
δίψῃ πονοῦντες, οἱ δ' ὑπ' ἄσθματος κενοὶ
διεκπερῶμεν ἔς τε Φωκέων χθόνα
καὶ Δωρίδ' αἶαν, Μηλιᾶ τε κόλπον, οὗ
Σπερχειὸς ἄρδει πεδίον εὐμενεῖ ποτῷ·
κἀντεῦθεν ἡμᾶς γῆς Ἀχαιίδος πέδον
καὶ Θεσσαλῶν πόλεις[3] ὑπεσπανισμένους
βορᾶς ἐδέξαντ'· ἔνθα δὴ πλεῖστοι θάνον
δίψῃ τε λιμῷ τ'· ἀμφότερα γὰρ ἦν τάδε.
Μαγνητικὴν δὲ γαῖαν ἔς τε Μακεδόνων
χώραν ἀφικόμεσθ', ἐπ' Ἀξίου πόρον,
Βόλβης[4] θ' ἕλειον δόνακα, Πάγγαιόν τ' ὄρος,
Ἠδωνίδ' αἶαν· νυκτὶ δ' ἐν ταύτῃ θεὸς
χειμῶν' ἄωρον ὦρσε, πήγνυσιν δὲ πᾶν
ῥέεθρον ἁγνοῦ Στρυμόνος. θεοὺς δέ τις
τὸ πρὶν νομίζων οὐδαμοῦ τότ' ηὔχετο[5]
λιταῖσι, γαῖαν οὐρανόν τε προσκυνῶν.
ἐπεὶ δὲ πολλὰ θεοκλυτῶν ἐπαύσατο
στρατός, περᾷ κρυσταλλοπῆγα διὰ πόρον·
χὤστις μὲν ἡμῶν πρὶν σκεδασθῆναι θεοῦ
ἀκτῖνας ὡρμήθη, σεσωσμένος κυρεῖ.
φλέγων γὰρ αὐγαῖς λαμπρὸς ἡλίου κύκλος
μέσον πόρον διῆκε, θερμαίνων φλογί·

[1] δὲ: Rob. [2] αἱροῦνται M, αἰροῦνται recc.: Elmsley.
[3] πόλις M, πόλισμ' recc.: L. Schiller.

But the ships that escaped destruction—tell me of them. Where didst thou leave them? Know'st thou to make clear report?

MESSENGER

The commanders of the ships that still remained fled with a rush in disorder before the wind. As for the survivors of the army, they perished in Boeotian land, some distressed by thirst beside a refreshing spring, while some of us, exhausted and panting, won our way to the land of the Phocians, to Doris and the Melian gulf, where the Spercheus waters the plain with kindly stream. Thence the soil of the Achaean land and the cities of the Thessalians received us, sore in want of food. There it was that full many perished of thirst and hunger—for we were oppressed by both. And we came to the Magnesian land and to the country of the Macedonians, to the ford of the Axius and Bolbe's reedy fens, and to Mount Pangaeus, in Edonian land. But on that night the god roused winter before its time and froze the stream of sacred Strymon from shore to shore; and many a man who ere that had held the gods in no esteem, implored them then in supplication as he worshipped earth and heaven. But when our host had made an end of its fervent invocation of the gods, it ventured to pass across the ice-bound stream. And whosoever of us started on his way before the beams of the sun-god were dispersed abroad, found himself in safety; for the bright orb of the sun with its burning rays heated the mid-passage and pierced it with its flames. One upon another our men sank

4 βολβῆς M.   5 εὔχετο M: Kirchhoff.

πῖπτον δ' ἐπ' ἀλλήλοισιν· ηὐτύχει[1] δέ τοι
ὅστις τάχιστα πνεῦμ' ἀπέρρηξεν βίου.
ὅσοι δὲ λοιποὶ κἄτυχον σωτηρίας,
Θρῄκην περάσαντες μόγις πολλῷ πόνῳ,
ἥκουσιν ἐκφυγόντες, οὐ πολλοί τινες,
ἐφ' ἑστιοῦχον γαῖαν· ὡς στένειν πόλιν
Περσῶν, ποθοῦσαν φιλτάτην ἥβην χθονός.
ταῦτ' ἔστ' ἀληθῆ· πολλὰ δ' ἐκλείπω λέγων
κακῶν ἃ Πέρσαις ἐγκατέσκηψεν θεός.

ΧΟΡΟΣ

ὦ δυσπόνητε δαῖμον, ὡς ἄγαν βαρὺς
ποδοῖν ἐνήλου[2] παντὶ Περσικῷ γένει.

ΑΤΟΣΣΑ

οἶ 'γὼ[3] τάλαινα διαπεπραγμένου στρατοῦ·
ὦ νυκτὸς ὄψις ἐμφανὴς ἐνυπνίων,
ὡς κάρτα μοι σαφῶς ἐδήλωσας κακά.
ὑμεῖς δὲ φαύλως αὔτ' ἄγαν ἐκρίνατε.
ὅμως δ', ἐπειδὴ τῇδ' ἐκύρωσεν φάτις
ὑμῶν, θεοῖς μὲν πρῶτον εὔξασθαι θέλω·
ἔπειτα Γῇ τε καὶ φθιτοῖς δωρήματα
ἥξω λαβοῦσα πέλανον ἐξ οἴκων ἐμῶν,—
ἐπίσταμαι μὲν ὡς ἐπ' ἐξειργασμένοις,
ἀλλ' ἐς τὸ λοιπὸν εἴ τι δὴ λῷον πέλοι.
ὑμᾶς[4] δὲ χρὴ 'πὶ τοῖσδε τοῖς πεπραγμένοις
πιστοῖσι[5] πιστὰ ξυμφέρειν βουλεύματα·
καὶ παῖδ', ἐάν περ δεῦρ' ἐμοῦ πρόσθεν μόλῃ,

[1] εὐτυχεῖ M, εὐτυχὴς recc.: Schneider, Paley.
[2] ἐνήλου M, ἐνήλλου recc.
[3] οἴ ἐγὼ M, οἶ ἐγὼ recc.: Porson.

in, and fortunate indeed was he whose breath of life was sundered soonest. All who survived and won to safety, when they had made their way through Thrace, as they best could, with grievous hardships, escaped and reached—and few they were indeed—the land of hearth and home; so that the city of the Persians well may make lament in regret for the best beloved youth of the land. My tale is true. Yet much remains untold of the ills launched by Heaven upon the Persians. [*Exit*

CHORUS

O unearthly power, source of our cruel distress, with what crushing weight hast thou sprung upon the whole Persian race!

ATOSSA

Ah wretched that I am at the utter destruction of our host! O vivid vision of my dreams at night, how all too clearly didst thou signify misfortune unto me! And all too lightly did ye in turn interpret it. Howbeit, since your explanation determined thus, first of all I am fain to offer prayers unto the gods, and then I will return after I have brought from the palace a sacrificial cake as a gift to Earth and the departed. I know indeed that it is for what is past recall, yet in the hope that something more auspicious may befall in days to come. But for you 'tis fitting to communicate trusty rede unto the Trusty in view of what has befallen thus. And my son—should he come hither before I return—

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[4] ἡμᾶς M, ὑμᾶς recc.
[5] πιστοῖς M, πιστοῖς γε L, πιστοῖσι Pγρ.

παρηγορεῖτε, καὶ προπέμπετ' ἐς δόμους,
μὴ καί τι[1] πρὸς κακοῖσι προσθῆται[2] κακόν.

ΧΟΡΟΣ

ὦ Ζεῦ βασιλεῦ, νῦν ‹γὰρ›[3] Περσῶν
τῶν μεγαλαύχων καὶ πολυάνδρων
στρατιὰν ὀλέσας
ἄστυ τὸ Σούσων ἠδ' Ἀγβατάνων
πένθει δνοφερῷ κατέκρυψας·
πολλαὶ δ' ἀταλαῖς[4] χερσὶ καλύπτρας
κατερεικόμεναι
διαμυδαλέοις δάκρυσι κόλπους
τέγγουσ', ἄλγους μετέχουσαι.
αἱ δ' ἁβρόγοοι Περσίδες ἀνδρῶν
ποθέουσαι ἰδεῖν ἀρτιζυγίαν,
λέκτρων εὐνὰς ἁβροχίτωνας,
χλιδανῆς ἥβης τέρψιν, ἀφεῖσαι,
πενθοῦσι γόοις ἀκορεστοτάτοις.
κἀγὼ δὲ μόρον τῶν οἰχομένων
αἴρω δοκίμως πολυπενθῆ.

νῦν γὰρ δὴ πρόπασα μὲν στένει γαῖ' [στρ. α.
Ἀσιὰς ἐκκενουμένα.
Ξέρξης μὲν[5] ἄγαγεν,[6] ποποῖ,
Ξέρξης δ' ἀπώλεσεν, τοτοῖ,
Ξέρξης δὲ πάντ' ἐπέσπε δυσφρόνως
βαρίδεσσι ποντίαις.[7]
τίπτε[8] Δαρεῖος μὲν οὔ-
τω τότ' ἀβλαβὴς ἐπῆν
τόξαρχος πολιήταις,[9]
Σουσίδαις[10] φίλος ἄκτωρ;

[1] μὴ κέτι M, μὴ καί τι N.

do ye comfort him and escort him to the palace, lest he should inflict on himself some further woe to crown those already ours. [*Exit*

CHORUS

O sovereign Zeus, now indeed that thou hast destroyed the armament of the high-vaunting and multitudinous Persians, thou hast shrouded in the gloom of grief the city of Susa and of Agbatana! Many a dame, having her portion in our sorrow, rends her veil with tender hands and bedews with drenching tears the robe mantling her bosom. And the Persian wives, indulging in soft wailing through longing to behold their late-wedded lords, abandon the daintily wrought coverlets of their couches, wherein their delicate youth had its joyance, and mourn with complainings that know no satiety. So I too raise the burden of unfeigned lament for the death of those who departed hence.

For now in truth the whole land of Asia, dispeopled, maketh moan: Xerxes led forth (woe!), Xerxes laid low (woe!), Xerxes disposed all things imprudently with his sea-faring barques. Why then was Darius in his time, leader beloved to the men of Susa, so scatheless a lord of the bow unto his people?

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[2] *πρόσθητε* M : *πρόσθηται* Turn. [3] <*γὰρ*> Herm.
[4] *ἀπαλαῖς* M, *ἁπαλαῖς* recc., *ἀταλαῖς* F.
[5] *μὲν γὰρ* : Porson. [6] *ἤγαγεν* : Blomfield.
[7] *βαρίδες τε ποντίαι* M, *βαρίδεσσι ποντίαις* recc.
[8] *τί ποτε* most MSS., *τίπτε* PN.
[9] *πολήταις* M marg., *πολίταις* recc., *πολιήταις* FN.
[10] *σουσίδες* M, with *ο* over *ε* m[1] : *σουσίδαις* PV.

πεζούς τε γὰρ καὶ[1] θαλασσίους [ἀντ. α.
λινόπτεροι[2] κυανώπιδες
νᾶες μὲν ἄγαγον, ποποῖ,
νᾶες δ' ἀπώλεσαν, τοτοῖ,
νᾶες πανωλέθροισιν[3] ἐμβολαῖς,
αἵ τ' Ἰαόνων χέρες.[4]
τυτθὰ δ' ἐκφυγεῖν ἄνακτ'
αὐτὸν εἰσακούομεν[5]
Θρῄκης ἂμ πεδιήρεις
δυσχίμους[6] τε κελεύθους.

τοὶ δ' ἄρα πρωτόμοιροι,[7] φεῦ, [στρ. β.
λειφθέντες[8] πρὸς ἀνάγκας,[9] ἠέ,
ἀκτὰς ἀμφὶ Κυχρείας,[10] ὀᾶ,
<σύρονται>·[11] στένε καὶ δακνά-
ζου, βαρὺ δ' ἀμβόασον
οὐράνι' ἄχη, ὀᾶ·
τεῖνε δὲ δυσβάυκτον
βοᾶτιν τάλαιναν αὐδάν.

γναπτόμενοι δὲ δίνᾳ,[12] φεῦ, [ἀντ. β.
σκύλλονται[13] πρὸς ἀναύδων, ἠέ,
παίδων τᾶς ἀμιάντου, ὀᾶ.
πενθεῖ δ' ἄνδρα δόμος στερη-
θείς, τοκέες[14] τ' ἄπαιδες
δαιμόνι'[15] ἄχη, ὀᾶ,
δυρόμενοι γέροντες
τὸ πᾶν δὴ κλύουσιν ἄλγος.

τοὶ δ' ἀνὰ γᾶν Ἀσίαν δὴν [στρ. γ.
οὐκέτι περσονομοῦνται,
οὐδ' ἔτι δασμοφοροῦσιν

[1] τε γὰρ καὶ M marg., τε καὶ recc., γὰρ καὶ recc.
[2] αἱ δ' ὁμόπτεροι: Schütz.

For landsmen and seamen both, the ships, dark-eyed[1] and linen-winged, led forth (woe !), the ships laid them low (woe !), the ships, under the deadly impact of the foe and by the hands of Ionians. The King himself, as we learn, hath barely made his escape over the wintry ways that traverse the plains of Thrace.

And they who were first to meet their doom (alas !), left behind perforce (alas !), are swept along about the Cychrean strand (woe !). Groan and gnash your teeth ; in grievous strain shout forth our woes till they reach the heavens (alas !), raise high your wailing clamour in cries of misery.

Lacerated by the swirling waters (alas !) they are gnawed (alas !) by the voiceless children of the stainless sea (alas !). The home, bereaved of his presence, lamenteth its head ; and parents, reft of their children, in their old age bewail their heaven-sent woes (alas !), now that they learn the full measure of their afflictions.

Not now for long will they that dwell throughout the length and breadth of Asia abide under the sway of the Persians, nor will they pay further

[1] The great eye that was often painted on each bow made a Greek ship seem a thing of life. Cp. *Suppl.* 716.

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[3] *πανολεθρίοισιν* M, *ο* changed to *ω* m[1], *πανωλέθροισιν* recc.
[4] *διὰ δ' . . . χέρας* : Enger. [5] *ὡς ἀκούομεν* : Pauw.
[6] *δυσχειμέρους* : Arnaldus.
[7] *πρωτόμοροι* M recc., *πρωτόμοιροι* P.
[8] *λειφθέντες* M recc., *ληφθέντες* recc.
[9] *ἀνάγκαν* : Blomfield. [10] *κυχρείας* M, *π* over *χ* m.
[11] *<σύρονται>* Wilam. [12] *δ' ἀλὶ δεινά* : Herm.
[13] *σκύλονται* M, *σκύλλονται* recc.
[14] *τοκῆες* M recc., *τοκέες* N.
[15] *ἐρα* (*ἔρραται* A, *ἔρρανται* recc.) *δαιμόνι'* M : Porson.

δεσποσύνοισιν ἀνάγκαις,
οὐδ'[1] ἐς γᾶν προπίτνοντες[2]
ἅζονται·[3] βασιλεία
γὰρ διόλωλεν ἰσχύς.

οὐδ' ἔτι γλῶσσα βροτοῖσιν [ἀντ. γ.
ἐν φυλακαῖς· λέλυται γὰρ
λαὸς ἐλεύθερα βάζειν,
ὡς ἐλύθη ζυγὸν ἀλκᾶς.
αἱμαχθεῖσα δ' ἄρουραν[4]
Αἴαντος περικλύστα
νᾶσος ἔχει τὰ Περσᾶν.[5]

ΑΤΟΣΣΑ

φίλοι, κακῶν μὲν ὅστις ἔμπειρος[6] κυρεῖ,
ἐπίσταται βροτοῖσιν ὡς ὅταν κλύδων
κακῶν ἐπέλθῃ πάντα δειμαίνειν φιλεῖ·
ὅταν δ' ὁ δαίμων εὐροῇ, πεποιθέναι
τὸν αὐτὸν αἰεὶ δαίμον' οὐριεῖν τύχην.[7]
ἐμοὶ γὰρ ἤδη πάντα μὲν φόβου πλέα
ἐν ὄμμασιν τἀνταῖα φαίνεται θεῶν,
βοᾷ δ' ἐν ὠσὶ κέλαδος οὐ παιώνιος·
τοία κακῶν ἔκπληξις ἐκφοβεῖ φρένας.
τοιγὰρ κέλευθον τήνδ' ἄνευ τ'[8] ὀχημάτων
χλιδῆς τε τῆς πάροιθεν ἐκ δόμων πάλιν
ἔστειλα,[9] παιδὸς πατρὶ πρευμενεῖς χοὰς
φέρουσ', ἅπερ νεκροῖσι μειλικτήρια,[10]
βοός τ' ἀφ' ἁγνῆς λευκὸν εὔποτον γάλα,
τῆς τ' ἀνθεμουργοῦ στάγμα, παμφαὲς μέλι,
λιβάσιν ὑδρηλαῖς παρθένου πηγῆς μέτα,

[1] οὔτ': Brunck, Heath.
[2] προσπίτνοντες M, προπίτνοντες FN. [3] ἄρξονται: Halm.
[4] ἄρουρα: Porson. [5] περσῶν: Blomfield.

tribute at the compulsion of their lord, nor will they prostrate themselves to the earth and do him reverence; since the kingly power hath perished utterly.

No longer will men keep a curb upon their tongues; for the people are set free to utter their thoughts at will, now that the yoke of power hath been broken. The blood-stained soil of Ajax' sea-washed isle holdeth all that once was Persia.

[*Enter Atossa*

ATOSSA

My friends, whosoever has experience of misery knows that when a sea of troubles comes upon mortal men, they are wont to view all things with alarm; but when fortune flows with prosperous tide, to trust that the selfsame fortune will waft them success for aye. Now in my case it hath come to this: everything full of dread seems in my eyes the visitation of Heaven, and in my ears there rings a sound that has no note of joy; such is the consternation at evil tidings that affrights my soul.

'Tis for this reason that I have directed my course hither from the palace once again, without my chariot and my former pomp, and bring, as propitiatory libations for the father of my son, offerings that serve to soothe the dead, both white milk, sweet to drink, from an unblemished cow, and bright honey, distillation wrought from blossoms by the bee, together with lustral water from a virgin spring; and this

[6] *ἔμπορος* M recc., *ἔμπειρος* H. [7] *τύχης*: Blomfield.
[8] *τ' ἀνταῖα* M, *τἀνταῖα* recc.
[9] *ἐστείλατο* M, *ἔστειλα τῷ* L, *ἔστειλα πατρὶ* QK.
[10] *μηλικτήρια* M, *μειλικτήρια* recc.

ἀκήρατόν τε μητρὸς ἀγρίας ἄπο
ποτὸν παλαιᾶς ἀμπέλου γάνος τόδε·
τῆς τ' αἰὲν ἐν φύλλοισι θαλλούσης βίον
ξανθῆς ἐλαίας καρπὸς εὐώδης πάρα,
ἄνθη τε πλεκτά,[1] παμφόρου γαίας τέκνα.
  ἀλλ', ὦ φίλοι, χοαῖσι ταῖσδε νερτέρων
ὕμνους ἐπευφημεῖτε, τόν τε δαίμονα
Δαρεῖον ἀνακαλεῖσθε,[2] γαπότους δ' ἐγὼ
τιμὰς προπέμψω τάσδε νερτέροις θεοῖς.

ΧΟΡΟΣ

βασίλεια γύναι, πρέσβος Πέρσαις,
σύ τε πέμπε χοὰς θαλάμους ὑπὸ γῆς,
ἡμεῖς θ' ὕμνοις αἰτησόμεθα
φθιμένων πομποὺς
  εὔφρονας εἶναι κατὰ γαίας.
ἀλλά, χθόνιοι δαίμονες ἁγνοί,
Γῆ τε καὶ Ἑρμῆ, βασιλεῦ τ' ἐνέρων,
πέμψατ' ἔνερθεν ψυχὴν ἐς φῶς·
εἰ γάρ τι κακῶν ἄκος οἶδε πλέον,
  μόνος ἂν θνητῶν πέρας εἴποι.

ἦ ῥ' ἀΐει μου[3] μακαρίτας [στρ. α.
ἰσοδαίμων βασιλεὺς
βάρβαρ' ἀσαφηνῆ[4]
ἱέντος τὰ παναίολ' αἰ-
ανῆ δύσθροα βάγματ', ἦ[5]
παντάλαν' ἄχη διαβοάσω;
νέρθεν ἆρα κλύει μου;

ἀλλὰ σύ μοι Γᾶ τε καὶ ἄλλοι [ἀντ. α.
χθονίων ἁγεμόνες

[1] πληκτὰ M, ε over η m.

unmixed draught, the quickening juice of an ancient vine, its mother in the fields. Here too is the fragrant fruit of the pale-green olive that ever lives its life in luxuriant foliage ; and garlanded flowers, children of the bounteous earth.

But come, my friends, do ye chant solemn songs as I make these libations to the dead, and summon forth the divine spirit of Darius, while I convey, in honour of the nether gods, these offerings for the earth to quaff.

Chorus

Royal lady, august majesty of the Persians, do thou pour these libations down to the chambers of the earth, while we, in solemn chant, beseech the conductors of the dead beneath the earth to be gracious to our prayers.

Ye holy divinities of the nether world, Earth and Hermes, and thou, Lord of the dead, send forth to the light the spirit from below ; for if, beyond our prayers, he knoweth any further remedy for our distress, he alone of mortals can declare how to bring it to accomplishment.

Doth then our sainted and godlike king hear me as I utter, in obscure barbaric speech, these my dismal and dolorous cries of varied sort ? Or must I shout aloud the utter misery of my anguish that it pierce the earth ? Doth he hear me from below ?

O Earth, and ye other rulers of them that dwell in the nether world, vouchsafe, I implore, that

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[2] ἀνακαλεῖσθαι M, ἀνακαλεῖσθε recc. [3] μοι M, μου recc.
[4] βάρβαρα σαφηνῆ : Headlam. [5] βάγματα : Dindorf.

δαίμονα μεγαυχῆ[1]
ἰόντ᾿ αἰνέσατ᾿ ἐκ δόμων,
Περσᾶν Σουσιγενῆ θεόν·
πέμπετε[2] δ᾿ ἄνω οἷον οὔπω
Περσὶς αἶ᾿ ἐκάλυψεν.

ἦ φίλος ἀνήρ,[3] φίλος[4] ὄχθος· [στρ. β.
φίλα γὰρ κέκευθεν ἤθη.
᾿Αιδωνεὺς δ᾿ ἀναπομ-
πὸς ἀνείης,[5] ᾿Αιδωνεύς,
θεῖον ἀνάκτορα Δαριᾶνα.[6] ἠέ.

οὐδὲ[7] γὰρ ἄνδρας ποτ᾿ ἀπώλλυ[8] [ἀντ. β.
πολεμοφθόροισιν ἄταις,
θεομήστωρ δ᾿ ἐκικλή-
σκετο Πέρσαις, θεομήστωρ δ᾿
ἔσκεν, ἐπεὶ στρατὸν εὖ ποδούχει.[9] ἠέ.

βαλήν,[10] ἀρχαῖος βαλήν, [στρ. γ.
ἴθι, ἱκοῦ·
ἔλθ᾿ ἐπ᾿ ἄκρον κόρυμβον ὄχθου,
κροκόβαπτον ποδὸς εὔμαριν ἀείρων,
βασιλείου τιάρας[11]
φάλαρον πιφαύσκων.
βάσκε πάτερ ἄκακε Δαριάν,[12] οἷ.

ὅπως αἰανῆ κλύῃς[13] [ἀντ. γ.
νέα τ᾿ ἄχη,
δέσποτα δεσπότου φάνηθι.
Στυγία γάρ τις ἐπ᾿ ἀχλὺς πεπόταται·
νεολαία[14] γὰρ ἤδη
κατὰ πᾶσ᾿ ὄλωλεν.
βάσκε πάτερ ἄκακε Δαριάν,[15] οἷ.

[1] μεγαλαυχῆ most MSS., μεγαυχῆ Q.
[2] πέμπεται with ε over αι M.

the glorious spirit, the god of the Persians, whom Susa bore, may quit his abode. Send to the upper world him whose like Persian earth ne'er yet entombed.

Dear indeed was the hero, dear is his barrow; for dear are the qualities that lie buried there. O Aïdoneus, Aïdoneus, thou who conveyest shades to the upper air, suffer our divine lord Darian[1] to come forth! Ohe!

For as he neither ever caused the destruction of his folk by insensate and ruinous wars, so he bore the name of divine counsellor to the Persians; and a divine counsellor he was, since he piloted aright his men-at-arms. Ohe!

Soldan, our Soldan of old, come forth, draw nigh! Rise to the barrow's topmost point, lift thy saffron-dyed sandal, display the crest of thy royal tiara! Come forth, O father Darian, thou who didst work no ill! Ho!

That thou mayest list to pitiable and unheard-of sorrows, O Lord of our lord, appear! For a gloom, like that of Styx, hovereth over us, since all the youth of the land is now utterly destroyed. Come forth, O father Darian, thou who didst work no ill! Ho!

[1] "Darian" is apparently a poetic variation for "Darius," whose name in Persian was Dārayavahus.

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[3] ἀνὴρ : Burney. [4] ἦ φίλος : N (Triclin.)
[5] ἂν εἴη M : Brunck.
[6] δαρεῖον οἷον ἄνακτα δαρειάν : θεῖον Schütz; ἄνακτα Δαριᾶνα : Dindorf.
[7] οὔτε : Dindorf. [8] ἀπόλλυ M, ἀπώλλυ recc.
[9] ὑπεδώκει M, εὖ ἐποδώκει m : Dindorf.
[10] βαλλὴν M, βαλὴν recc. [11] τιήρας M, τιάρας recc.
[12] δαριανοί M, δαϝειὰν m. [13] καινά τε κλύῃς : Enger.
[14] νεολαία with ε over αι M. [15] δαρειὰν : cp. ll. 651, 663.

αἰαῖ αἰαῖ· [ἐπῳδός.
ὦ πολύκλαυτε φίλοισι θανών,
†τί τάδε δυνάτα[1] δυνάτα
περὶ τᾷ σᾷ δίδυμα διαγόεν[2] ἁμάρτια[3];†
πᾶσαι γᾷ τᾷδ'[4]
ἐξέφθινται[5] τρίσκαλμοι
νᾶες ἄναες ἄναες.

ΕΙΔΩΛΟΝ ΔΑΡΕΙΟΥ

ὦ πιστὰ πιστῶν ἥλικές θ' ἥβης ἐμῆς
Πέρσαι γεραιοί, τίνα πόλις πονεῖ πόνον;
στένει, κέκοπται, καὶ χαράσσεται πέδον.
λεύσσων δ' ἄκοιτιν τὴν ἐμὴν τάφου πέλας
ταρβῶ, χοὰς δὲ πρευμενὴς ἐδεξάμην.
ὑμεῖς δὲ θρηνεῖτ' ἐγγὺς ἑστῶτες τάφου
καὶ ψυχαγωγοῖς ὀρθιάζοντες[6] γόοις
οἰκτρῶς καλεῖσθέ[7] μ'· ἐστὶ δ' οὐκ εὐέξοδον,
ἄλλως τε πάντως χοἰ κατὰ χθονὸς θεοὶ
λαβεῖν ἀμείνους εἰσὶν ἢ μεθιέναι.
ὅμως δ' ἐκείνοις ἐνδυναστεύσας ἐγὼ
ἥκω· τάχυνε[8] δ', ὡς ἄμεμπτος ὦ χρόνου.
τί[9] ἐστι Πέρσαις νεοχμὸν ἐμβριθὲς κακόν;

ΧΟΡΟΣ

σέβομαι μὲν προσιδέσθαι, [στρ.
σέβομαι δ' ἀντία λέξαι
σέθεν ἀρχαίῳ περὶ τάρβει.

[1] δυνάτα M, δυνάστα recc. [2] διαγόεν M, διάγοιεν recc.
[3] ἁμάρτια M, δ' ἁμάρτια m (?) recc.
[4] πᾶσαν γᾶν τάνδε M, πάσᾳ γᾷ τᾳδε m recc., πᾶσαι A[1]V.
[5] ἐξέφυντ' αἱ M, οι over υ m, ἐξέφθινθ' and ἐξέφθιντ' αἱ recc. : Blomfield.

Alas, alas! O thou whose death thy friends bewailed with bitter tears, wherefore, my King, my King . . . ? Our land hath lost all its three-tiered galleys, ships that are no more, no more.

[*The ghost of Darius rises from his tomb*

Ghost of Darius

O Trusty of the Trusty, compeers of my youth, ye aged Persians, with what travail travaileth the State? The earth groans and is furrowed by the stamp of men. As I behold my consort hard by my tomb I feel alarm, and I accept her libations in kindly mood; while ye, standing near my tomb, make lament, and with shrilling cries that summon the spirits of the dead, invoke me piteously. Not easy is the path from out the tomb; for this cause above all—that the gods beneath the earth are readier to seize than to release. Nevertheless, for that I have obtained dominion among them, I am come. But speed ye, that I may be void of blame as to the time of my sojourn. What is this unexpected ill that weighs the Persians down?

Chorus

I shrink in awe from gazing upon thee, I shrink in awe from speaking in thy presence by reason of mine old-time dread of thee.

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[6] *ῥοθιάζοντες* M recc., *ὀρθρίζοντες* Ven.[3], *ὀρθιάζοντες* FN.
[7] *καλεῖσθαι* M, *καλεῖσθε* recc.
[8] *τάχυνε* MP*γρ*, *τάχυνα* m recc.
[9] *τί* M, *τί δ'* recc.

ΔΑΡΕΙΟΣ

ἀλλ᾽ ἐπεὶ κάτωθεν ἦλθον σοῖς γόοις πεπεισμένος,
μή τι μακιστῆρα μῦθον, ἀλλὰ σύντομον λέγων
εἰπὲ καὶ πέραινε πάντα, τὴν ἐμὴν αἰδῶ μεθείς.

ΧΟΡΟΣ

δίεμαι[1] μὲν χαρίσασθαι, [ἀντ.
δίεμαι δ᾽ ἀντία φάσθαι,
λέξας δύσλεκτα φίλοισιν.

ΔΑΡΕΙΟΣ

ἀλλ᾽ ἐπεὶ δέος παλαιὸν σοὶ φρενῶν ἀνθίσταται,
τῶν ἐμῶν λέκτρων γεραιὰ ξύννομ᾽ εὐγενὲς γύναι,
κλαυμάτων λήξασα τῶνδε καὶ γόων σαφές τί μοι
λέξον. ἀνθρώπεια δ᾽ ἄν τοι πήματ᾽ ἂν τύχοι βροτοῖς.
πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ᾽ ἐκ χέρσου κακὰ
γίγνεται[2] θνητοῖς, ὁ μάσσων βίοτος ἢν ταθῇ πρόσω.

ΑΤΟΣΣΑ

ὦ βροτῶν πάντων ὑπερσχὼν ὄλβον εὐτυχεῖ πότμῳ,[3]
ὡς ἕως τ᾽ ἔλευσσες αὐγὰς ἡλίου ζηλωτὸς ὢν
βίοτον εὐαίωνα Πέρσαις ὡς θεὸς διήγαγες,
νῦν τέ σε ζηλῶ θανόντα, πρὶν κακῶν ἰδεῖν βάθος.
πάντα γάρ, Δαρεῖ᾽, ἀκούσῃ μῦθον ἐν βραχεῖ χρόνῳ[4]·
διαπεπόρθηται τὰ Περσῶν πράγμαθ᾽, ὡς εἰπεῖν ἔπος.[5]

ΔΑΡΕΙΟΣ

τίνι τρόπῳ; λοιμοῦ τις ἦλθε σκηπτός, ἢ στάσις πόλει;

[1] δείομαι M recc., δίομαι recc. : Herm. [2] γίνεται : Schütz.
[3] εὐτυχεῖ with εἶ changed to ῇ M, πότμον M, εὐτυχεῖ πότμῳ recc.

DARIUS

Nay, but since, in compliance with thy moanings, I am come from the world below, lay aside thine awe of me, make thy tale not long, but brief, speak out and deliver thy whole story to its end.

CHORUS

I fear to do thy pleasure, I fear to speak in thy presence and deliver unto those I love news hard to utter.

DARIUS

Nay, since the old-accustomed dread in thy mind restrains thee, do thou, high-born dame, venerable partner of my bed, cease thy tears and laments, and tell me a plain tale. Afflictions appointed unto human life must, we know, befall mankind. For many calamities from out the sea, many from out the land, arise to mortal men if their span of life be extended far.

ATOSSA

O thou who in prosperity didst surpass all mortal men by thy happy destiny, since, so long as thou didst gaze upon the beams of the sun, thou didst pass a life of felicity, envied of all, in Persian eyes a god, so now too I count thee happy in dying ere thou hast beheld the depth of our calamities. The whole tale, O Darius, thou shalt hear in brief space of time. The power of Persia is well-nigh ruined utterly.

DARIUS

In what wise? Came there some stroke of pestilence or strife of faction upon the State?

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[4] χρόνῳ M, λόγῳ recc. [5] ἔπος εἰπεῖν M, εἰπεῖν ἔπος recc.

ΑΤΟΣΣΑ

οὐδαμῶς· ἀλλ᾽ ἀμφ᾽ Ἀθήνας πᾶς κατέφθαρται στρατός.

ΔΑΡΕΙΟΣ

τίς δ᾽ ἐμῶν ἐκεῖσε παίδων ἐστρατηλάτει; φράσον.

ΑΤΟΣΣΑ

θούριος Ξέρξης, κενώσας πᾶσαν ἠπείρου πλάκα.

ΔΑΡΕΙΟΣ

πεζὸς ἢ ναύτης δὲ πεῖραν τήνδ᾽ ἐμώρανεν τάλας;

ΑΤΟΣΣΑ

ἀμφότερα· διπλοῦν μέτωπον ἦν δυοῖν[1] στρατευμάτοιν.[2]

ΔΑΡΕΙΟΣ

πῶς δὲ καὶ στρατὸς τοσόσδε[3] πεζὸς ἤνυσεν[4] περᾶν;

ΑΤΟΣΣΑ

μηχαναῖς ἔζευξεν Ἕλλης πορθμόν, ὥστ᾽ ἔχειν πόρον.

ΔΑΡΕΙΟΣ

καὶ τόδ᾽ ἐξέπραξεν, ὥστε Βόσπορον κλῇσαι[5] μέγαν;

ΑΤΟΣΣΑ

ὧδ᾽[6] ἔχει· γνώμης δέ πού τις δαιμόνων ξυνήψατο.

[1] δοιοῖν with υ over οι M.
[2] στρατηλάτοιν M, στρατευμάτοιν recc.

ATOSSA

Neither; but near Athens our whole host has been brought to ruin.

DARIUS

Tell me, what son of mine led thither our embattled host?

ATOSSA

Impetuous Xerxes, unpeopling the whole surface of the continent.

DARIUS

Was it by land or sea that he made this mad emprise, the reckless man?

ATOSSA

By both. There was a twofold front of double armament.

DARIUS

But how was it that so vast a land force won a passage to the farther shore?

ATOSSA

By artful contrivances he yoked the firth of Helle so as to gain a passage.

DARIUS

What! Did he succeed in closing the mighty Bosporus?

ATOSSA

Even so. Some one of the powers divine, methinks, assisted him in his intent.

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[3] τόσσοςδε M. [4] ἥνυσεν M.
[5] κλῆισαι M, ει over ηι m. [6] ὡδ' M, ὡς δ' m.

ΔΑΡΕΙΟΣ

φεῦ, μέγας τις ἦλθε δαίμων, ὥστε μὴ φρονεῖν καλῶς.

ΑΤΟΣΣΑ

ὡς ἰδεῖν τέλος πάρεστιν οἷον ἤνυσεν[1] κακόν.

ΔΑΡΕΙΟΣ

καὶ τί δὴ πράξασιν αὐτοῖς ὧδ᾿ ἐπιστενάζετε;

ΑΤΟΣΣΑ

ναυτικὸς στρατὸς κακωθεὶς πεζὸν ὤλεσε στρατόν.

ΔΑΡΕΙΟΣ

ὧδε παμπήδην δὲ λαὸς πᾶς κατέφθαρται δορί;

ΑΤΟΣΣΑ

πρὸς τάδ᾿ ὡς Σούσων[2] μὲν ἄστυ πᾶν κενανδρίαν στένει.

ΔΑΡΕΙΟΣ

ὢ πόποι κεδνῆς ἀρωγῆς κἀπικουρίας στρατοῦ.

ΑΤΟΣΣΑ

Βακτρίων δ᾿ ἔρρει πανώλης δῆμος, οὐδέ τις γέρων.

ΔΑΡΕΙΟΣ

ὢ μέλεος, οἵαν ἄρ᾿ ἥβην ξυμμάχων ἀπώλεσεν.

ΑΤΟΣΣΑ

μονάδα δὲ Ξέρξην ἔρημόν φασιν οὐ πολλῶν μέτα—

[1] ἥνυσεν M.

[2] οὐσῶν M, σούσων m.

DARIUS

Alas! 'Twas some mighty power that came upon him so that he lost his sober judgment.

ATOSSA

Aye, since by the issue 'tis plain how great the ruin he has wrought.

DARIUS

And how then did they fare that ye thus make lament over them?

ATOSSA

Disaster to the naval force brought ruin to the force on land.

DARIUS

And has the whole army thus utterly perished by the spear?

ATOSSA

Aye, so that for this reason the whole city of Susa groans at its desolation.

DARIUS

Alas for the loss of our warriors' goodly force and defence!

ATOSSA

And the host of the Bactrians is lost, wholly destroyed—not even an old man is left.

DARIUS

Unhappy man, since he has brought to ruin such goodly youth of our allies.

ATOSSA

But Xerxes, alone and forlorn, with scanty train, they say—

ΔΑΡΕΙΟΣ

πῶς τε δὴ καὶ ποῖ τελευτᾶν; ἔστι τις σωτηρία;

ΑΤΟΣΣΑ

ἄσμενον μολεῖν γέφυραν γαῖν[1] δυοῖν[2] ζευκτηρίαν.

ΔΑΡΕΙΟΣ

καὶ πρὸς ἤπειρον σεσῶσθαι τήνδε, τοῦτ' ἐτήτυμον;

ΑΤΟΣΣΑ

ναί· λόγος κρατεῖ σαφηνὴς τοῦτό γ', οὐδ'[3] ἔνι στάσις.

ΔΑΡΕΙΟΣ

φεῦ, ταχεῖά γ' ἦλθε χρησμῶν πρᾶξις, ἐς δὲ παῖδ' ἐμὸν
Ζεὺς ἀπέσκηψεν[4] τελευτὴν θεσφάτων· ἐγὼ δέ που
διὰ μακροῦ χρόνου τάδ' ηὔχουν ἐκτελευτήσειν θεούς·
ἀλλ' ὅταν σπεύδῃ τις αὐτός, χὠ θεὸς συνάπτεται.
νῦν κακῶν ἔοικε πηγὴ πᾶσιν ηὑρῆσθαι[5] φίλοις.
παῖς δ' ἐμὸς τάδ' οὐ κατειδὼς ἤνυσεν[6] νέῳ θράσει·
ὅστις Ἑλλήσποντον ἱρὸν δοῦλον ὣς δεσμώμασιν
ἤλπισε σχήσειν ῥέοντα, Βόσπορον ῥόον θεοῦ·
καὶ πόρον μετερρύθμιζε, καὶ πέδαις σφυρηλάτοις
περιβαλὼν πολλὴν κέλευθον ἤνυσεν[6] πολλῷ στρατῷ,
θνητὸς ὢν θεῶν τε[7] πάντων ᾤετ', οὐκ εὐβουλίᾳ,

[1] ἐν : γαῖν Butler (from Askew's margin).
[2] δοιοῖν with υ over οι M.
[3] γ' οὐκ M recc., οὐκ recc. : Campbell.
[4] ἀπέσκηψεν MA, ἐπέσκηψεν recc.
[5] εὑρῆσθαι : Kirchhoff.
[6] ἤνυσεν M.

DARIUS

Met his end, how, pray, and where? Of his safety is there any hope?

ATOSSA

Reached to his joy the bridge yoking the two continents.

DARIUS

And reached our continent in safety? Is this certain?

ATOSSA

Aye; a well proved report establishes this at least. Doubt there is none.

DARIUS

Alas! Swift indeed has come the fulfilment of the oracles, and 'tis my son upon whom Zeus hath caused their issue to descend. Yet I have been resting confident that, only after long lapse of time, the gods would in some way bring them to accomplishment; nevertheless, when man hasteneth to his own undoing, God too taketh part with him. A fountain of misfortune has now, methinks, been discovered for all I love. A son of mine it was who, in his ignorance, brought these things to pass through youthful recklessness; for he conceived the hope that he could by shackles, as if it were a slave, restrain the current of the sacred Hellespont, the Bosporus, a stream divine; set himself to fashion a roadway of a new order, and, by casting upon it hammer-wrought fetters, made a spacious causeway for his mighty host. Mortal though he was, he thought in his folly that he would gain the mastery

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[7] *θεῶν δὲ* M, *θεῶν τε* recc.

καὶ Ποσειδῶνος κρατήσειν. πῶς τάδ᾽ οὐ νόσος[1] φρενῶν
εἶχε παῖδ᾽ ἐμόν; δέδοικα μὴ πολὺς πλούτου πόνος
οὑμὸς ἀνθρώποις γένηται τοῦ φθάσαντος ἁρπαγή.[2]

ΑΤΟΣΣΑ

ταῦτά τοι[3] κακοῖς ὁμιλῶν ἀνδράσιν διδάσκεται
θούριος Ξέρξης· λέγουσι δ᾽ ὡς σὺ μὲν μέγαν[4] τέκνοις
πλοῦτον ἐκτήσω ξὺν αἰχμῇ, τὸν δ᾽ ἀνανδρίας ὕπο
ἔνδον αἰχμάζειν, πατρῷον δ᾽ ὄλβον οὐδὲν αὐξάνειν.
τοιάδ᾽ ἐξ ἀνδρῶν ὀνείδη πολλάκις κλύων κακῶν
τήνδ᾽ ἐβούλευσεν κέλευθον καὶ στράτευμ᾽ ἐφ᾽ Ἑλλάδα.

ΔΑΡΕΙΟΣ

τοιγάρ σφιν ἔργον ἐστὶν ἐξειργασμένον
μέγιστον, ἀείμνηστον, οἷον οὐδέπω
τόδ᾽ ἄστυ Σούσων ἐξεκείνωσεν πεσόν,
ἐξ οὖτε τιμὴν Ζεὺς ἄναξ τήνδ᾽ ὤπασεν,
ἕν᾽ ἄνδρ᾽ ἁπάσης Ἀσίδος μηλοτρόφου
ταγεῖν, ἔχοντα σκῆπτρον εὐθυντήριον.
Μῆδος γὰρ ἦν[5] ὁ πρῶτος ἡγεμὼν στρατοῦ·
ἄλλος δ᾽ ἐκείνου παῖς τόδ᾽ ἔργον ἤνυσεν·
φρένες γὰρ αὐτοῦ θυμὸν ᾠακοστρόφουν.[6]
τρίτος δ᾽ ἀπ᾽ αὐτοῦ Κῦρος, εὐδαίμων ἀνήρ,
ἄρξας ἔθηκε πᾶσιν εἰρήνην φίλοις·
Λυδῶν δὲ λαὸν καὶ Φρυγῶν ἐκτήσατο,
Ἰωνίαν τε πᾶσαν ἤλασεν βίᾳ.
θεὸς γὰρ οὐκ ἤχθηρεν, ὡς εὔφρων ἔφυ.
Κύρου δὲ παῖς τέταρτος ηὔθυνε[7] στρατόν.

[1] νόος M, νόσος m[1].
[2] ἁρπαγή changed to ἁρπαγῇ M.
[3] τοῖς: Dindorf.
[4] μέγα M, μέγαν recc.

over all the gods, aye even over Poseidon. Must this not have been a distemper of the soul that possessed my son? I fear me lest the plenteous treasure amassed by my toil may become the prey of the spoiler.

ATOSSA

This lesson impetuous Xerxes learned by converse with the vile. For they kept ever telling him that, whereas thou by thy spear didst win plenteous treasure for thy children, he, on his part, through lack of manly spirit, played the warrior at home and made no enlargement of his father's wealth. Hearing such taunts many a time and oft from evil counsellors he planned this expedition and armament against Hellas.

DARIUS

Therefore a calamity most evil and past all forgetting has been wrought by him to its accomplishment; a calamity such as never yet befell this city of Susa to its desolation since our Lord Zeus first ordained this high estate that one ruler should bear sway over all Asia with its flocks and wield the sceptre of its government. For Medus was first to be the leader of its host; and another, his son, completed his work since his soul obeyed the direction of wise thoughts. Third, after him, Cyrus, blest in his fortune, came to the throne and stablished peace for all his people. The Lydians and Phrygians he won to his rule, and the whole of Ionia he subdued by force; for the gods hated him not, since he was right-minded. Fourth in suc-

[5] ἦν γὰρ M, γὰρ ἦν m. [6] οἰακοστρόφουν : Porson.
[7] ἤθυνε changed to ἴθυνε M : Brunck.

πέμπτος δὲ Μάρδος[1] ἦρξεν, αἰσχύνη πάτρᾳ[2]
θρόνοισί τ' ἀρχαίοισι· τὸν δὲ σὺν δόλῳ
'Αρταφρένης ἔκτεινεν ἐσθλὸς ἐν δόμοις,
ξὺν ἀνδράσιν φίλοισιν, οἷς τόδ' ἦν χρέος.
[ἕκτος δὲ Μάραφις, ἕβδομος δ' 'Αρταφρένης.][3]
κἀγὼ πάλου τ'[4] ἔκυρσα τοῦπερ ἤθελον,[5]
κἀπεστράτευσα πολλὰ σὺν πολλῷ[6] στρατῷ·
ἀλλ' οὐ κακὸν τοσόνδε προσέβαλον[7] πόλει.
Ξέρξης δ' ἐμὸς παῖς ὢν νέος[8] νέα φρονεῖ,
κοὐ μνημονεύει τὰς ἐμὰς ἐπιστολάς·
εὖ γὰρ σαφῶς τόδ' ἴστ', ἐμοὶ ξυνήλικες,
ἅπαντες ἡμεῖς, οἳ κράτη τάδ' ἔσχομεν,
οὐκ ἂν φανεῖμεν πήματ' ἔρξαντες τόσα.

ΧΟΡΟΣ

τί οὖν, ἄναξ Δαρεῖε, ποῖ καταστρέφεις
λόγων τελευτήν; πῶς ἂν ἐκ τούτων ἔτι
πράσσοιμεν ὡς ἄριστα Περσικὸς λεώς;

ΔΑΡΕΙΟΣ

εἰ μὴ στρατεύοισθ' ἐς τὸν Ἑλλήνων τόπον,
μηδ' εἰ στράτευμα πλεῖον ᾖ τὸ Μηδικόν.
αὐτὴ γὰρ ἡ γῆ ξύμμαχος κείνοις πέλει.

ΧΟΡΟΣ

πῶς τοῦτ' ἔλεξας, τίνι τρόπῳ δὲ συμμαχεῖ;

[1] *δ' εμάρδος* M, with *ις* over *ος* m, *δὲ μάρδος* recc.
[2] *πάτρῃ* M, with *α* over *η* m.
[3] Rejected by Schütz. *ἕβδομος* M, *ἕβδομος δ'* recc.
[4] *δ'* M, *τ'* recc. [5] *δ' ἔκυρσα τοῦπερ ἤθελον πάλου* Pγρ.
[6] *πολλὰς σὺν πολῷ* M (*πολλῷ* m¹).
[7] *προσέβαλον* with λ added over λ M.
[8] *νέος ἐὼν* M, *νέος ὢν* FN, *ὢν νέος* recc.

cession, the son of Cyrus ruled the host. Fifth in the list, Mardus came to power, a disgrace to his native land and to the ancient throne ; but he was slain in his palace by the guile of gallant Artaphrenes, with the help of friends whose part this was. [Sixth came Maraphis, and seventh Artaphrenes.[1]] And I in turn attained the lot I craved, and many a campaign I made with a goodly host : but disaster so dire as this I brought not upon the State. But Xerxes my son, youth that he is, has the mind of youth and remembers not my injunctions. Be very sure of this, ye compeers of my age : all of us who have held this sovereign power cannot be shown to have wrought ruin so great as this.

CHORUS

What then, O King Darius ? What is the goal toward which thou dost direct the issue of thy speech ? How, after this reverse, may we, the people of Persia, prosper best in time to come ?

DARIUS

If ye take not the field against the Hellenes' land, even if the forces of the Medes outnumber theirs. The land itself is their ally.

CHORUS

How meanest thou this ? In what way "their ally" ?

[1] This interpolated or corrupt verse possibly comes from a variant list of the conspirators against the Smerdis (in l. 774 called Mardus), whom the Magian rebels planned to put in the place of the real prince of that name, who was slain by his brother Cambyses. The name Maraphis does not occur elsewhere in connection with this event, and neither he nor Artaphrenes was ever king. Herodotus names Intaphernes as the chief conspirator against the false Smerdis.

ΔΑΡΕΙΟΣ

κτείνουσα λιμῷ τοὺς ὑπερπόλλους[1] ἄγαν.

ΧΟΡΟΣ

ἀλλ' εὐσταλῆ[2] τοι λεκτὸν ἀροῦμεν στόλον.

ΔΑΡΕΙΟΣ

ἀλλ' οὐδ' ὁ μείνας νῦν ἐν Ἑλλάδος τόποις[3]
στρατὸς κυρήσει νοστίμου σωτηρίας.

ΧΟΡΟΣ

πῶς εἶπας; οὐ γὰρ πᾶν στράτευμα βαρβάρων
περᾷ τὸν Ἕλλης πορθμὸν Εὐρώπης ἄπο;

ΔΑΡΕΙΟΣ

παῦροι γε πολλῶν, εἴ τι πιστεῦσαι θεῶν
χρὴ θεσφάτοισιν, ἐς τὰ νῦν πεπραγμένα
βλέψαντα· συμβαίνει γὰρ οὐ τὰ μέν, τὰ δ' οὔ.
κεἴπερ τάδ' ἐστί, πλῆθος ἔκκριτον στρατοῦ
λείπει κεναῖσιν ἐλπίσιν πεπεισμένος.
μίμνουσι δ' ἔνθα πεδίον Ἀσωπὸς ῥοαῖς
ἄρδει, φίλον[4] πίασμα Βοιωτῶν χθονί·
οὗ σφιν κακῶν ὕψιστ' ἐπαμμένει[5] παθεῖν,
ὕβρεως ἄποινα κἀθέων φρονημάτων·
οἳ γῆν μολόντες Ἑλλάδ' οὐ θεῶν βρέτη
ᾐδοῦντο συλᾶν οὐδὲ πιμπράναι[6] νεώς·
βωμοὶ δ' ἄιστοι, δαιμόνων[7] θ' ἱδρύματα

[1] ὑπερπόλλους M, ὑπερπώλους m, ὑπερκόμπους recc.
[2] εὐστελῆ M, εὐσταλῆ recc. [3] τρόποις M, τόποις recc.
[4] φίλος M, φίλον recc.
[5] ὕψιστε (with α over ε m) παμμένει M.

DARIUS

It wastes with famine an over-numerous foe.

CHORUS

But we shall dispatch a force of picked and easily managed troops.

DARIUS

But not even the host that now remains in Hellas shall win return to safety.

CHORUS

How sayest thou? Shall not the whole army of the barbarians cross from Europe over Helle's firth?

DARIUS

Few indeed out of many, if, having beheld what has now been brought to pass, it is right to put any faith in the oracles of Heaven; for they have fulfilment—not some only, while others fail. And if this be truth, it is through persuasion of vain hopes that he is leaving behind a body of picked troops. They are now tarrying where the plain is watered by the stream of Asopus that gives kindly enrichment to Boeotia's fields. Here it awaits them to suffer their crowning disaster in requital for their presumptuous pride and impious thoughts. For, on reaching the land of Hellas, restrained by no religious awe, they ravaged the images of the gods and gave their temples to the flames. Altars have been destroyed, statues of the gods have been over-

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[6] *πιπράναι* M, with *μ* added m.
[7] *δαιμόνων* M, *δαιμόνων θ'* recc.

πρόρριζα φύρδην ἐξανέστραπται βάθρων.
τοιγὰρ κακῶς δράσαντες οὐκ ἐλάσσονα
πάσχουσι, τὰ δὲ μέλλουσι, κοὐδέπω κακῶν
κρηνὶς ὕπεστιν, ἀλλ' ἔτ' ἐκπιδύεται.[1]
τόσος γὰρ ἔσται πέλανος αἱματοσφαγὴς[2]
πρὸς γῇ Πλαταιῶν Δωρίδος[3] *λόγχης ὕπο·*
θῖνες νεκρῶν δὲ καὶ τριτοσπόρῳ γονῇ
ἄφωνα σημανοῦσιν[4] *ὄμμασιν*[5] *βροτῶν*
ὡς οὐχ ὑπέρφευ θνητὸν ὄντα χρὴ φρονεῖν.
ὕβρις γὰρ ἐξανθοῦσ' ἐκάρπωσεν στάχυν
ἄτης, ὅθεν πάγκλαυτον ἐξαμᾷ θέρος.
τοιαῦθ' ὁρῶντες τῶνδε τἀπιτίμια
μέμνησθ' Ἀθηνῶν Ἑλλάδος τε, μηδέ τις
ὑπερφρονήσας τὸν παρόντα δαίμονα
ἄλλων ἐρασθεὶς ὄλβον ἐκχέῃ μέγαν.
Ζεύς τοι κολαστὴς τῶν ὑπερκόμπων ἄγαν
φρονημάτων ἔπεστιν, εὔθυνος βαρύς.
πρὸς ταῦτ' ἐκεῖνον, σωφρονεῖν κεχρημένον,[6]
πινύσκετ' εὐλόγοισι νουθετήμασιν,
λῆξαι θεοβλαβοῦνθ' ὑπερκόμπῳ θράσει.
σὺ δ', ὦ γεραιὰ μῆτερ ἡ Ξέρξου φίλη,
ἐλθοῦσ' ἐς οἴκους κόσμον ὅστις εὐπρεπὴς
λαβοῦσ' ὑπαντίαζε παιδί. πάντα γὰρ
κακῶν ὑπ' ἄλγους λακίδες ἀμφὶ σώματι
στημορραγοῦσι ποικίλων ἐσθημάτων.
ἀλλ' αὐτὸν εὐφρόνως σὺ πράυνον λόγοις·
μόνης γάρ, οἶδα, σοῦ κλύων ἀνέξεται.
ἐγὼ δ' ἄπειμι γῆς ὑπὸ ζόφον κάτω.
ὑμεῖς δέ, πρέσβεις, χαίρετ', ἐν κακοῖς ὅμως

[1] *ἐκπαιδεύεται*: Schütz. [2] *αἱματοσταγὴς* P²N. [3] *πλατέων δωριάδος* M, *πλαταιῶν δωρίδος* Lips. 2. [4] *σημαινοῦσιν* M, *σημανοῦσιν* recc. [5] *ὄμμασι* M.

thrown from their bases in utter ruin and confusion. Wherefore having evil wrought, evil they suffer in no less measure ; and other evils are still in store : not yet has their woe reached its bottom, but it still wells forth. For so great shall be the mass of clotted gore spilled by the Dorian lance upon Plataean soil that heaps of dead shall make known, even to the third generation, a voiceless record for the eyes of men that mortal man needs must not vaunt him overmuch. For presumptuous pride, when it has burgeoned, bears as its fruit a crop of calamity, whence it reaps a plenteous harvest of tears.

Mark that such are the penalties for deeds like these and hold Athens and Hellas in your memory. Let no one of you, through disdain of present fortune and lust for more, squander his abundant wealth. Zeus, of a truth, is a chastiser of overweening pride and corrects with heavy hand. Therefore, now that my son has been warned to prudence by the voice of God, do ye instruct him by admonitions of reason to cease from drawing on himself the punishment of Heaven by his vaunting rashness. And do thou, beloved and venerable mother of Xerxes, withdraw to the palace and fetch thence vesture such as is seemly for him, and prepare to meet thy son. For through grief at his misfortunes, the embroidered apparel that covered his person has been utterly rent into tattered shreds. Do thou soothe him with words of kindness ; for it is to thy voice alone, I know, that he will endure to listen. As for me, I depart to the darkness beneath the earth. Fare ye well, ye Elders, and albeit amid troubles give joyance

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[6] κεχρημένοι MSS. : κεχρημένον *v.l.* in schol. AP.

ψυχῇ διδόντες ἡδονὴν καθ' ἡμέραν,
ὡς τοῖς θανοῦσι πλοῦτος οὐδὲν ὠφελεῖ.

ΧΟΡΟΣ

ἦ πολλὰ καὶ παρόντα καὶ μέλλοντ' ἔτι
ἤλγησ' ἀκούσας βαρβάροισι πήματα.

ΑΤΟΣΣΑ

ὦ δαῖμον, ὥς με πόλλ' ἐσέρχεται[1] κακὰ
ἄλγη, μάλιστα δ' ἥδε συμφορὰ δάκνει,
ἀτιμίαν γε παιδὸς ἀμφὶ σώματι
ἐσθημάτων κλύουσαν, ἥ νιν ἀμπέχει.
ἀλλ' εἶμι, καὶ λαβοῦσα κόσμον ἐκ δόμων
ὑπαντιάζειν παιδί μου[2] πειράσομαι.
οὐ γὰρ τὰ φίλτατ' ἐν κακοῖς προδώσομεν.

ΧΟΡΟΣ

ὦ πόποι ἦ μεγάλας ἀγαθᾶς τε πο- [στρ. α.
λισσονόμου βιοτᾶς ἐπεκύρσαμεν,
εὖθ' ὁ γηραιὸς[3]
πανταρκὴς ἀκάκας
ἄμαχος βασιλεὺς
ἰσόθεος Δαρεῖος ἆρχε χώρας.

πρῶτα μὲν εὐδοκίμους στρατιὰς[4] ἀπε- [ἀντ. α.
φαινόμεθ',[5] ἠδὲ νομίσματα[6] πύργινα
πάντ' ἐπηύθυνε,[7]
νόστοι δ' ἐκ πολέμων
ἀπόνους ἀπαθεῖς
<ἀνέρας>[8] εὖ πράσσοντας ἆγον οἴκους.[9]

[1] εἰσέρχεται: Schütz.
[2] ἐμῷ παιδὶ M, παιδ(ὶ) ἐμῷ AQKL, παιδί γ' ἐμῷ PFN: Burges.
[3] γεραιὸς M, γηραιὸς recc.

to your souls while to-day is yours ; since to the dead wealth profiteth no jot.

[*The ghost of Darius descends*

CHORUS

I grieve as I hear the misfortunes manifold that are now, and are yet to be, the lot of the barbarians.

ATOSSA

O God ! What a host of cruel griefs assails me ! But most of all this sorrow wounds me—to hear of the shameful garb that clothes the person of my son. But I will away, and when I have brought seemly raiment from the palace, I will make trial to meet my son ; for I will not forsake in his affliction him I love so well. [*Exit*

CHORUS

Ah me, in sooth it was a glorious and goodly life under civil government that we enjoyed so long as our aged and all-powerful King, who worked no ill and who loved not war, god-like Darius, ruled the realm.

In the first place we showed to the world armies worthy of our fame, and civil institutions, like towers in strength, regulated all the State ; and our return from war brought back our men, unworn and scatheless, to happy homes.

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[4] *εὐδοκίμου στρατιᾶς* : Wellauer.

[5] *ἀποφαινόμε(σ)θ'* M recc., *ἀπεφαινόμεθ'* Lips. 2 Cant. 2.

[6] *νομίματα* M, *νόμιμα τὰ* recc., *νομίσματα* A[1].

[7] *ἐπεύθυνον* with *υ* before *θ* deleted M, *ἐπέθυνον* NK, *ἐπεύθυνον* recc. : *ἐπηύθυνον* Weil (as 1st sing.), *ἐπεύθυνε* Bothe.

[8] <*ἀνέρας*> Wecklein. [9] *ἐς οἴκους* : Porson.

ὅσσας δ᾿ εἷλε πόλεις πόρον [στρ. β.
οὐ διαβὰς Ἅλυος ποταμοῖο,
οὐδ᾿[1] ἀφ᾿ ἑστίας συθείς,[2]
οἷαι Στρυμονίου πελά-
γους Ἀχελωίδες εἰσὶ πάροικοι
Θρῃκίων[3] ἐπαύλων,

λίμνας τ᾿ ἔκτοθεν αἳ κατὰ [ἀντ. β.
χέρσον ἐληλαμέναι πέρι πύργον
τοῦδ᾿ ἄνακτος ἄιον,
Ἕλλας τ᾿[4] ἀμφὶ πόρον πλατὺν
εὐχόμεναι, μυχία τε Προποντίς,
καὶ στόμωμα Πόντου·

νᾶσοί θ᾿ αἳ κατὰ πρῶν᾿ [στρ. γ.
ἅλιον περίκλυστοι
τᾷδε γᾷ προσήμεναι
οἷα[5] Λέσβος ἐλαι-
όφυτός τε Σάμος, Χίος
ἠδὲ Πάρος, Νάξος, Μύκο-
νος, Τήνῳ τε συνάπτουσ᾿
Ἄνδρος[6] ἀγχιγείτων,

καὶ τὰς ἀγχιάλους [ἀντ. γ.
ἐκράτυνε μεσάκτους,[7]
Λῆμνον, Ἰκάρου θ᾿ ἕδος,
καὶ Ῥόδον ἠδὲ Κνίδον
Κυπρίας τε πόλεις, Πάφον,
ἠδὲ Σόλους, Σαλαμῖνά τε,
τᾶς νῦν ματρόπολις[8] τῶνδ᾿
αἰτία στεναγμῶν.[9]

[1] ποταμοῦ δ᾿ M, ποταμοῦ οὐδ᾿ recc.: Burney.
[2] συνθεὶς M, συθεὶς recc. [3] θρηΐκων M, θρηϊκίων recc.
[4] ἕλλας M, ἕλλας τ᾿ recc.

And what a number of cities he captured !—without crossing the stream of Halys or even stirring from his own hearth : such as the Acheloan[1] cities on the Strymonian sea that neighbours on the Thracian settlements.

And those outside the mere, the cities on the mainland, compassed with embattled walls, obeyed him as their king ; those, too, that exult in their site on both sides of the broad stream of Helle ; and Propontis, deeply-recessed, and the outlet of Pontus.

The sea-washed isles, also, off the projecting arm of the sea, lying close to this our land, such as Lesbos, and olive-planted Samos, Chios and Paros, Naxos, Myconos, and Andros that as a close neighbour lies adjacent to Tenos.

And he held under his sway the sea-girt isles midway between the continents, Lemnos, and the settlement of Icarus, and Rhodes, and Cnidos, and the Cyprian cities Paphos, Soli, and Salamis, whose mother-city is now the cause of our lament.

[1] If "Acheloan" is used, as some report, only of fresh water, the poet may have in mind the pile-dwellings of the Paeonians on Lake Prasias (mentioned by Herodotus, v. 16); if "Acheloan" includes also salt water, the reference may be to the islands off Thrace—Imbros, Thasos, and Samothrace.

[5] *οἶα* M, *οἷα* V. [6] *ἀνδρων* M, with *ὸς* over *ων* m.
[7] *μεσάγκτους* M, *μεσάκτους* recc.
[8] *τὰς . . . ματροπόλεις* M, *τᾶς . . . ματρόπολις* recc.
[9] *στεναγμάτων* M, *στεναγμῶν* N.

καὶ τὰς εὐκτεάνους[1] κατὰ [ἐπῳδός.
κλῆρον Ἰαόνιον[2] πολυάνδρους
Ἑλλάνων ἐκράτει[3] σφετέραις φρεσίν.
ἀκάματον δὲ παρῆν σθένος
ἀνδρῶν τευχηστήρων
παμμίκτων τ' ἐπικούρων.
νῦν δ' οὐκ ἀμφιλόγως
θεότρεπτα[4] τάδ' αὖ
φέρομεν πολέμοισι
δμαθέντες μεγάλως
πλαγαῖσι ποντίαισιν.

ΞΕΡΞΗΣ

ἰώ,
δύστηνος ἐγὼ στυγερᾶς μοίρας
τῆσδε κυρήσας ἀτεκμαρτοτάτης,
ὡς ὠμοφρόνως δαίμων ἐνέβη
Περσῶν γενεᾷ· τί πάθω τλήμων;
λέλυται γὰρ ἐμοὶ γυίων ῥώμη
τήνδ' ἡλικίαν ἐσιδόντ' ἀστῶν.
εἴθ' ὄφελεν, Ζεῦ, κἀμὲ μετ' ἀνδρῶν
τῶν οἰχομένων
  θανάτου κατὰ μοῖρα καλύψαι.

ΧΟΡΟΣ

ὀτοτοῖ,[5] βασιλεῦ,[6] στρατιᾶς ἀγαθῆς
καὶ περσονόμου τιμῆς μεγάλης,
κόσμου τ' ἀνδρῶν,
  οὓς νῦν δαίμων ἐπέκειρεν.

γᾶ δ' αἰάζει τὰν ἐγγαίαν [προῳδός.
ἥβαν Ξέρξᾳ κταμέναν Ἅιδου

[1] εὐκταιάνους M, εὐκτεάνους recc. [2] ἰόνιον : Herm.

And the rich and populous cities of the Hellenes in the Ionian demesne he controlled by his own will; and at his command he had an unwearied strength of men-at-arms and of allies from every nation. But now, worsted signally in war through disasters on the sea, we suffer in no doubtful wise this change of fortune from the hand of God.

[Enter Xerxes in tattered robes, and attended by a scanty retinue

XERXES

Alas, wretched am I that I have encountered this cruel doom that gave no faintest sign it could befall! In what savage mood hath Fortune trampled upon the Persian race? What misery is yet in store for me, unhappy wretch? The strength of my limbs is loosened as I behold this aged company of burghers. Ah, Zeus, would that the doom of death had buried me, too, together with the men who are laid low!

CHORUS

Alack, O King, for our gallant armament, for the high honour of Persia's rule, and for the fair array of men now cut off by Fate!

The land bewaileth her native youth, slaughtered for Xerxes, who hath gorged the realm of Death

[3] *ἐκράτυνε*: Herm. [4] *θεόπρεπτα* M, *θεότρεπτα* recc.
[5] *ὀτοτοτοῖ* M, *ὀτοτοῖ* AN. [6] *βασιλεὺς* M, *βασιλεῦ* recc.

σάκτορι[1] Περσᾶν· ᾳδοβάται[2] γὰρ
πολλοὶ φῶτες, χώρας ἄνθος,
τοξοδάμαντες, πάνυ ταρφύς τις[3]
μυριὰς ἀνδρῶν, ἐξέφθινται.
[4]αἰαῖ αἰαῖ[5] κεδνᾶς ἀλκᾶς.
Ἀσία δὲ χθών, βασιλεῦ γαίας,
αἰνῶς αἰνῶς
ἐπὶ γόνυ κέκλιται.

ΞΕΡΞΗΣ

ὅδ' ἐγώ,[6] οἰοῖ, αἰακτὸς [στρ. α.
μέλεος γέννᾳ γᾷ τε πατρῴᾳ[7]
κακὸν ἄρ' ἐγενόμαν.

ΧΟΡΟΣ

πρόσφθογγόν[8] σοι νόστου τὰν
κακοφάτιδα βοάν,
κακομέλετον ἰὰν
Μαριανδυνοῦ θρηνητῆρος
πέμψω πέμψω,
πολύδακρυν ἰαχάν.

ΞΕΡΞΗΣ

ἵετ' αἰανῆ [καὶ][9] πάνδυρτον[10] [ἀντ. α.
δύσθροον αὐδάν. δαίμων γὰρ ὅδ' αὖ
μετάτροπος ἐπ' ἐμοί.

ΧΟΡΟΣ

ἥσω τοι τὰν[11] πάνδυρτον,
σὰ πάθη[12] τε σέβων[13]

[1] σάκτορ M, with ι added m.
[2] ἀγδαβάται M, ἀγδοβάται R : Herm.
[3] γὰρ φύστις : ταρφύς τις Franz.
[4] l. 928 given to Xerxes in M : Meineke.
[5] αἶ αἶ M, αἶ αἶ αἶ αἶ recc.
[6] ἐγών : Dindorf.

with Persian slain. Full many warriors, masters of the bow, our country's pride, a dense multitude of men, have perished and gone to the house of Death. Alas, alas, for our trusty defence! The land of Asia, O sovereign of the realm, hath piteously, aye piteously, been bowed to her knees.

XERXES

Behold me, alas, meet subject for your lamentation, in misery, born, it hath proved, a bane to my race and fatherland.

CHORUS

To hail thee on thy return home I will send forth the ill-omened cry of woe, the voice, versed in lamentation, of a Mariandynian[1] mourner, a wail fraught with many a tear.

XERXES

Utter a strain of lamentation, plaintive and discordant. For lo! now hath Fortune veered and turned against me.

CHORUS

Aye, I will utter the plaintive strain in commemoration of thy sufferings and of our strongly-manned

[1] The Mariandynians, a people of Asia Minor, were famous, as were the Mysians (l. 1054), for their dirges and mournful music.

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[7] πατρίᾳ M, etc., πατρῴᾳ N.
[8] προφθόγγου M, πρόσφθογγόν recc.
[9] [καὶ] G. C. W. Schneider. [10] πανόδυρτον : Blomfield.
[11] καὶ : τὰν Anon.
[12] λαοπαθῆ : Burney. [13] σεβίζων : Elmsley.

ἀλίτυπά τε βάρη,
πόλεως γέννας πενθητῆρος·
<κλάγξω>[1] κλάγξω
δὲ[2] γόον ἀρίδακρυν.

ΞΕΡΞΗΣ

[3]Ἰάνων γὰρ ἀπηύρα, [στρ. β.
Ἰάνων ναύφρακτος
Ἄρης ἑτεραλκὴς
νυχίαν πλάκα κερσάμενος
δυσδαίμονά τ᾽ ἀκτάν.

ΧΟΡΟΣ

[4]οἰοιοῖ βόα καὶ πάντ᾽ ἐκπεύθου.[5]—
ποῦ δὲ φίλων ἄλλος ὄχλος,
ποῦ δέ σοι παραστάται,
οἷος ἦν Φαρανδάκης,
Σούσας, Πελάγων, [καὶ][6] Δοτάμας, ἠδ᾽ Ἀ-
γδαβάτας,[7] Ψάμμις, Σουσισκάνης τ᾽
Ἀγβάτανα λιπών;

ΞΕΡΞΗΣ

ὀλοοὺς ἀπέλειπον [ἀντ. β.
Τυρίας ἐκ ναὸς
ἔρροντας ἐπ᾽ ἀκταῖς
Σαλαμινιάσι[8] στυφελοῦ
θείνοντας ἐπ᾽ ἀκτᾶς.

ΧΟΡΟΣ

οἰοιοῖ, <βόα>·[9] ποῦ σοι[10] Φαρνοῦχος
Ἀριόμαρδός[11] τ᾽ ἀγαθός,[12]

[1] < > Herm. [2] δ᾽ αὖ: Blaydes.
[3] ll. 950-954 unassigned in M: Lachmann.

ships smitten by the waves—the plaintive strain of our land that mourns its sons. And I will cry aloud a lamentation fraught with many a tear.

XERXES

Aye, for the Ionians, the Ionian warriors, embattled with the bulwark of their ships, inclining to their side the poise of war, despoiled us, reaping that fatal sea and ill-starred shore.

CHORUS

Woe! woe! cry aloud and question as to the whole disaster.—Where is the rest of the multitude of thy comrades? Where are they who stood by thy side, such as Pharandaces, Susas, Pelagon, Dotamas, and Agdabatas, Psammis, and Susiscanes of Agbatana?

XERXES

By the shores of Salamis, dashing against its rugged strand, I left them, cast forth in death from a Tyrian ship.

CHORUS

Woe! woe! cry aloud! Where is thy Pharnuchus, and Ariomardus the valiant? Where is

[4] l. 955 assigned to Xerxes in M: Lachmann.
[5] ἐκπεύθοι M, ἐκπεύθου recc.
[6] [καὶ] Rob.
[7] ἀ γαβάτας M, ἀγδαβάτας recc.
[8] σαλαμινῖσιν M: Herm.
[9] <βόα> Herm.
[10] ποῦ δέ σοι: Herm.
[11] κ' ἀριόμαρδος: Brunck.
[12] τ' ἀγαθός τ' M[1].

ποῦ δὲ Σευάλκης ἄναξ,
ἢ Λίλαιος εὐπάτωρ,
Μέμφις, Θάρυβις, καὶ Μασίστρας,
Ἀρτεμβάρης τ' ἠδ' Ὑσταίχμας;
τάδε σ' ἐπανερόμαν.[1]

ΞΕΡΞΗΣ

ἰὼ ἰώ μοί μοι [στρ. γ.
τὰς ὠγυγίους κατιδόντες
στυγνὰς Ἀθάνας πάντες ἑνὶ πιτύλῳ,
ἐὴ ἐή,[2] τλάμονες ἀσπαίρουσι χέρσῳ.

ΧΟΡΟΣ

ἦ καὶ τὸν Περσᾶν αὐτοῦ
τὸν σὸν πιστὸν πάντ' ὀφθαλμὸν
μυρία μυρία πεμπαστὰν
Βατανώχου παῖδ' Ἄλπιστον

. . . .

τοῦ Σησάμα τοῦ Μεγαβάτα,
Πάρθον τε μέγαν τ' Οἰβάρην[3]
ἔλιπες ἔλιπες;
ὢ ὢ ⟨ὢ⟩[4] δᾴων.[5]
Πέρσαις ἀγαυοῖς κακὰ πρόκακα λέγεις.

ΞΕΡΞΗΣ

⟨ἰὼ ἰὼ⟩ δῆτα [ἀντ. γ.
ἴυγγ' ἀγαθῶν ἑτάρων μοι [ὑπομιμνήσκεις][6]
⟨κινεῖς⟩[7] ἄλαστα στυγνὰ πρόκακα λέγων.
βοᾷ βοᾷ ⟨μοι⟩[8] μελέων ἔντοσθεν[9] ἦτορ.

[1] ἐπανέρομαι : Wellauer after Brunck's ἐπανηρόμαν.
[2] ἒ ἒ ἒ M : ἔ ἔ ἔ (ἔ), ἕ ἕ ἕ (ἕ) recc. : Dindorf.
[3] τοιβάρην τ' M, τ' οἰβάρην recc.
[4] ⟨ὦ⟩ Dindorf. [5] δαΐων M.

prince Seualces, or Lilaeus of noble lineage, Memphis, Tharybis and Masistras, Artembares and Hystaechmas? This I ask of thee.

XERXES

Woe, woe is me! They beheld hoar and hateful Athens and with one convulsive struggle (alas, alas!) poor wretches, they lie gasping on the shore.

CHORUS

Didst thou in very truth leave there thine Eye,[1] in all things trusty, that numbered tens upon tens of thousands of the Persians, Batanochus' son Alpistus . . . son of Sesames, Megabates' son, Parthos and mighty Oebares? Alas, alas, the unhappy men! Thou tellest of woe, surpassing woe, to noble Persians.

XERXES

In truth thou dost stir in me yearning for my gallant comrades when thou tellest of woe, surpassing woe, hateful and beyond all forgetting. My heart within me calleth aloud for the hapless ones.

[1] The Persian kings had in their service officers called their "Eyes" and "Ears," charged to make report of what they saw and heard.

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[6] ἴυγγά μοι (om. V) δῆτ' ἀγαθῶν ἑτάρων ὑπομ.: Wilam.
[7] <κινεῖς> Wilam. [8] <μοι> Dindorf. [9] ἔνδοθεν: Blomfield.

ΧΟΡΟΣ

καὶ μὴν ἄλλους[1] γε ποθοῦμεν,
Μάρδων ἀνδρῶν μυριοταγὸν[2]
Ξάνθιν[3] ἄρειόν τ᾽ Ἀγχάρην,
Δίαιξίν τ᾽ ἠδ᾽ Ἀρσάκην
ἱππιάνακτας,
Κηγδαδάταν καὶ Λυθίμναν
Τόλμον τ᾽ αἰχμᾶς ἀκόρεστον
[4]ἔταφον ἔταφον,
οὐκ ἀμφὶ σκηναῖς
τροχηλάτοισιν ὄπιθεν[5] [δ᾽][6] ἑπομένους.[7]

ΞΕΡΞΗΣ

βεβᾶσι γὰρ τοίπερ[8] ἀγρέται[9] στρατοῦ. [στρ. δ.

ΧΟΡΟΣ

[10]βεβᾶσιν, οἴ, νώνυμοι.[11]

ΞΕΡΞΗΣ

[12]ἰὴ ἰή, ἰὼ ἰώ.

ΧΟΡΟΣ

ἰὼ ἰώ, δαίμονες,
ἔθεθ᾽ ἄελπτον κακὸν
διαπρέπον, οἷον δέδορκεν Ἄτα.

ΞΕΡΞΗΣ

πεπλήγμεθ᾽ οἵᾳ δι᾽ αἰῶνος τύχᾳ· [ἀντ. δ.

ΧΟΡΟΣ

πεπλήγμεθ᾽· εὔδηλα γάρ·

[1] ἄλλο : Prien. [2] μυριόταρχον with ν over τ M : Dindorf. [3] ξάνθην : Herm.
[4] ll. 999-1001 given to Xerxes in MSS. : Passow.

CHORUS

And yet there are others too whom we miss—Xanthis, commander of a myriad Mardian men, and warlike Anchares, Diaexis, too, and Arsaces, captains of the horse, Cegdadatas and Lythimnas, and Tolmus, insatiate of war. I marvel, that they follow not in thy train about thy tented car.

XERXES

Aye, for gone are they who were leaders of the host.

CHORUS

Gone, alas, ingloriously.

XERXES

Alas, alas!

CHORUS

Alas, alas, ye powers divine, ye have wrought us ruin, all unexpected, unmistakable ruin like unto the glance of Calamity.

XERXES

We are stricken by misfortune such as will endure for ages.

CHORUS

We are stricken; it is full clear.

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[5] ὄπισθεν: Bothe. [6] [δ'] Blomfield. [7] ἑπόμενοι: Hartung.
[8] οἵπερ: Passow. [9] ἀγρόται: Toup.
[10] l. 1003 given to Xerxes in MSS.: Passow.
[11] νώνυμνοι M, νώνυμοι recc.
[12] l. 1004 given to Chorus in MSS.: Herm.

ΞΕΡΞΗΣ

[1]νέᾳ νέᾳ δύᾳ δύᾳ.

ΧΟΡΟΣ

1012 κύρσαντες οὐκ εὐτυχῶς[2]
1011 Ἰάνων[3] ναυβατᾶν.[4]
δυσπόλεμον δὴ γένος τὸ Περσᾶν.

ΞΕΡΞΗΣ

πῶς δ' οὔ; στρατὸν μὲν τοσοῦ- [στρ. ε.
τον τάλας πέπληγμαι.

ΧΟΡΟΣ

τί δ' οὔκ; ὄλωλεν μεγάλως τὰ[5] Περσᾶν.

ΞΕΡΞΗΣ

ὁρᾷς τὸ λοιπὸν τόδε τᾶς ἐμᾶς στολᾶς;

ΧΟΡΟΣ

ὁρῶ ὁρῶ.

ΞΕΡΞΗΣ

τόνδε[6] τ' οἰστοδέγμονα—

ΧΟΡΟΣ

τί τόδε λέγεις σεσωσμένον;

ΞΕΡΞΗΣ

θησαυρὸν βελέεσσιν[7];

ΧΟΡΟΣ

βαιά γ' ὡς ἀπὸ πολλῶν.

[1] l. 1010 given to Chorus in MSS. : Herm.
[2] ll. 1011-12 transposed : Wilam.
[3] ἰάνων M, ἰαόνων recc. [4] ναυβάτων M : Rob.

XERXES

By strange woe, strange woe!

CHORUS

Since in an evil hour we encountered Ionia's mariners. Unfortunate in war, indeed, is Persia's race.

XERXES

Aye, verily. In the loss of so great an army I have been stricken, miserable that I am.

CHORUS

Aye, truly Persia's power is quite fordone.

XERXES

Seest thou this remnant of my royal robe?

CHORUS

I see, I see.

XERXES

And this arrow-bearing—

CHORUS

What is this thou sayest has been saved?

XERXES

Treasury for shafts?

CHORUS

Small remnant in sooth from ample store.

---

[5] μεγάλατε M, μεγάλα τὰ recc.: Herm.
[6] τὰν δὲ or τάνδε: Porson. [7] βέλεσσιν M, βελέεσσιν FN.

ΞΕΡΞΗΣ

ἐσπανίσμεθ᾽ ἀρωγῶν.

ΧΟΡΟΣ

Ἰάνων[1] λαὸς οὐ φυγαίχμας.

ΞΕΡΞΗΣ

ἀγανόρειος· κατεῖ- [ἀντ. ε.
δον δὲ πῆμ᾽ ἄελπτον.

ΧΟΡΟΣ

τραπέντα ναύφρακτον ἐρεῖς ὅμιλον;

ΞΕΡΞΗΣ

πέπλον δ᾽ ἐπέρρηξ᾽ ἐπὶ συμφορᾷ κακοῦ.

ΧΟΡΟΣ

παπαῖ παπαῖ.

ΞΕΡΞΗΣ

καὶ πλέον ἢ παπαῖ μὲν οὖν.

ΧΟΡΟΣ

δίδυμα γάρ ἐστι καὶ τριπλᾶ—

ΞΕΡΞΗΣ

λυπρά, χάρματα δ᾽ ἐχθροῖς.

ΧΟΡΟΣ

καὶ σθένος γ᾽ ἐκολούσθη—

ΞΕΡΞΗΣ

γυμνός εἰμι προπομπῶν.

XERXES

We have been scanted of defenders.

CHORUS

Ionia's people shrink not from the spear.

XERXES

Heroic are they. I have lived to behold a calamity I ne'er expected.

CHORUS

Is it of the rout of the multitude that manned thy ships that thou wouldst tell ?

XERXES

And I rent my robe at the disastrous event.

CHORUS

Alack, alack !

XERXES

Nay, far worse than alack.

CHORUS

Aye, for twofold and threefold—

XERXES

Pain to us, but exultation to our foes.

CHORUS

Aye, and our strength hath been maimed—

XERXES

I am stripped of my escort.

[1] ἰαόνων : Passow.

ΧΟΡΟΣ

φίλων ἄταισι ποντίαισιν.

ΞΕΡΞΗΣ

δίαινε δίαινε πῆμα· πρὸς δόμους δ' ἴθι. [*στρ. ζ.*

ΧΟΡΟΣ

αἰαῖ αἰαῖ, δύα δύα.

ΞΕΡΞΗΣ

βόα νυν[1] *ἀντίδουπά μοι.*

ΧΟΡΟΣ

δόσιν κακὰν κακῶν κακοῖς.

ΞΕΡΞΗΣ

ἴυζε μέλος ὁμοῦ τιθείς.

ΧΟΡΟΣ

ὀτοτοτοτοῖ.
βαρεῖά γ' ἅδε συμφορά.
οἳ μάλα καὶ τόδ' ἀλγῶ.

ΞΕΡΞΗΣ

ἔρεσσ' ἔρεσσε καὶ στέναζ' ἐμὴν χάριν. [*ἀντ. ζ.*

ΧΟΡΟΣ

διαίνομαι γοεδνὸς[2] *ὤν.*

ΞΕΡΞΗΣ

βόα νυν[1] *ἀντίδουπά μοι.*

[1] *νῦν*: Passow.

CHORUS

By the disasters of thy comrades upon the sea.

XERXES

Weep, weep over our calamity, and depart to your homes.

CHORUS

Alas, alas, woe, woe!

XERXES

Cry now aloud in response to me.

CHORUS

A wretched offering from the wretched to the wretched.

XERXES

Cry out, tuning thy strain to mine.

CHORUS

Woe's the day! Grievous indeed is this visitation. Alas, indeed, for this thy woe too I suffer.

XERXES

Ply your strokes, ply your strokes, and groan for my sake.

CHORUS

I weep in lamentation!

XERXES

Cry now aloud in response to me.

---

[2] γεεδνὸς M, γέεδνος m, γοεδνὸς recc.

ΧΟΡΟΣ

μέλειν πάρεστι, δέσποτα.

ΞΕΡΞΗΣ

ἐπορθίαζέ νυν[1] γόοις.

ΧΟΡΟΣ

ὀτοτοτοτοῖ.
μέλαινα δ᾽ ἀμμεμείξεται,[2]
οἴ,[3] στονόεσσα πλαγά.

ΞΕΡΞΗΣ

καὶ στέρν᾽ ἄρασσε κἀπιβόα τὸ Μύσιον. [στρ. η.

ΧΟΡΟΣ

ἄνι᾽ ἄνια.

ΞΕΡΞΗΣ

καί μοι γενείου πέρθε[4] λευκήρη τρίχα.

ΧΟΡΟΣ

ἄπριγδ᾽ ἄπριγδα μάλα γοεδνά.

ΞΕΡΞΗΣ

ἀύτει δ᾽ ὀξύ.

ΧΟΡΟΣ

καὶ τάδ᾽ ἔρξω.

ΞΕΡΞΗΣ

πέπλον δ᾽ ἔρεικε[5] κολπίαν ἀκμῇ χερῶν. [ἀντ. η.

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[1] νῦν : Passow.

[2] ἄμ μεμίξεταί M^1 (αὖ μ. M^2) : Dindorf (μεμείξ. Wilam.).

CHORUS

This care, my liege, is mine.

XERXES

Lift up now thy voice in lamentation.

CHORUS

Woe's the day! And with our wailing, alas, shall be mingled blackening blows and shrieks of pain.

XERXES

Beat thy breast too, and raise the Mysian wail.

CHORUS

Anguish, anguish!

XERXES

And tear, I pray thee, the white hair from out thy beard.

CHORUS

With clenched nails, with clenched nails, with loud wailing.

XERXES

And utter shrill cries.

CHORUS

This too will I do.

XERXES

And with thy fingers rend the robe that drapes thee.

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[3] *μοι*: Lachmann. [4] *ὕπερθεν* M, *πέρθε* KF.
[5] *ἔρειδε* M, *ἔρεικε* recc.

ΧΟΡΟΣ

ἄνι' ἄνια.

ΞΕΡΞΗΣ

καὶ ψάλλ' ἔθειραν καὶ κατοίκτισαι στρατόν.

ΧΟΡΟΣ

ἄπριγδ' ἄπριγδα μάλα γοεδνά.

ΞΕΡΞΗΣ

διαίνου δ' ὄσσε.

ΧΟΡΟΣ

τέγγομαί τοι.

ΞΕΡΞΗΣ

βόα νυν[1] ἀντίδουπά μοι. [ἐπῳδός.

ΧΟΡΟΣ

οἰοῖ οἰοῖ.

ΞΕΡΞΗΣ

αἰακτὸς ἐς δόμους κίε.

ΧΟΡΟΣ

ἰὼ ἰώ, [Περσὶς αἶα δύσβατος].[2]

ΞΕΡΞΗΣ

ἰωὰ δὴ κατ' ἄστυ.

ΧΟΡΟΣ

ἰωὰ δῆτα, ναὶ ναί.

ΞΕΡΞΗΣ

γοᾶσθ' ἁβροβάται.

[1] νῦν : Passow

[2] [ ] Wilam.

CHORUS

Anguish, anguish !

XERXES

And pluck out thy locks and lament our host.

CHORUS

With clenched nails, with clenched nails, with loud wailing.

XERXES

Let tears moisten thine eyes.

CHORUS

I am steeped in tears.

XERXES

Cry now aloud in response to me.

CHORUS

Alas, alas !

XERXES

With sounds of wailing wend ye to your homes.

CHORUS

Alas, alas !

XERXES

Alas ! through the city.

CHORUS

Alas, indeed ! yea, yea.

XERXES

Pour forth your wail as ye move on with dainty steps.

ΧΟΡΟΣ

ἰὼ ἰώ, Περσὶς αἶα δύσβατος.

ΞΕΡΞΗΣ

ἰὴ ἰὴ[1] τρισκάλμοισιν,
ἰὴ ἰή,[1] βάρισιν ὀλόμενοι.

ΧΟΡΟΣ

πέμψω τοί σε δυσθρόοις γόοις.

[1] ἦ or ἥ most MSS., ἰή FN.

Chorus

Alas, alas, O Persian land, grievous now to tread!

Xerxes

Ah me! Those that perished in three-tiered galleys, ah me!

Chorus

I will escort thee with dismal sounds of woe.

[*Exeunt omnes*

PROMETHEUS BOUND

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΚΡΑΤΟΣ *καὶ* ΒΙΑ
ΗΦΑΙΣΤΟΣ
ΠΡΟΜΗΘΕΥΣ
ΧΟΡΟΣ ΩΚΕΑΝΙΔΩΝ
ΩΚΕΑΝΟΣ
ΙΩ ΙΝΑΧΟΥ
ΕΡΜΗΣ

DRAMATIS PERSONAE

Power and Force
Hephaestus
Prometheus
Chorus of the Daughters of Oceanus
Oceanus
Io, daughter of Inachus
Hermes

Scene.—A rocky height, overlooking the ocean, in the uttermost parts of Scythia.
Time.—Mythical.
Date.—Uncertain (the official statement is lost).

ARGUMENT

When Cronus, the son of Uranus, was king in heaven, revolt against his rule arose among the gods. The Olympians strove to dethrone him in favour of Zeus, his son; the Titans, children of Uranus and Earth, championing the ancient order of violence, warred against Zeus and his partisans. Prometheus, himself a Titan, forewarned by his oracular mother Earth or Themis (for she bore either name) that the victory should be won by craft, whereas his brethren placed their sole reliance on brute force, rallied with her to the side of Zeus and secured his success. His triumph once assured, the new monarch of heaven proceeded forthwith to apportion to the gods their various functions and prerogatives; but the wretched race of man he purposed to annihilate and create another in its stead. This plan was frustrated by Prometheus, who, in compassion on their feebleness, showed them the use of fire, which he had stolen in their behoof, and taught them all arts and handicrafts. For this rebellion against the newly-founded sovereignty of Zeus, the friend of mankind was doomed to suffer chastisement—he must pass countless ages, riveted to a crag on the shores of Ocean in the trackless waste of Scythia.

But suffering of body or of mind might not quell his spirit, though he is possessed of the sad privilege of immortality. Conscious that he had erred, he is neverthe-

less fortified by indignation that he had been made the victim of tyranny and ingratitude. Nor is he unprovided with a means to strengthen his resistance and to force the hand of his oppressor, whose despotic power has one point of attack. The Titan is possessed of a fateful secret which must be revealed to Zeus if he is not to be hurled from his dominion as his father had been before him. The despot contemplates marriage with Thetis, and should it be brought to pass, the son to be born to him is to prove mightier than his sire. This secret, told Prometheus by his mother, he will not disclose till, in the lapse of ages, Zeus consents to release him from his ignominious bonds; rather than part with it on other terms he defies the thunder and the lightning of the lord of Olympus and, amid the crashing world, is hurled to Tartarus, to the last protesting against the injustice of his doom.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ

ΚΡΑΤΟΣ

Χθονὸς μὲν ἐς τηλουρὸν ἥκομεν πέδον,
Σκύθην ἐς οἶμον,[1] ἄβατον[2] εἰς ἐρημίαν.
Ἥφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστολὰς
ἅς σοι πατὴρ ἐφεῖτο, τόνδε πρὸς πέτραις
ὑψηλοκρήμνοις τὸν λεωργὸν ὀχμάσαι
ἀδαμαντίνων δεσμῶν ἐν ἀρρήκτοις πέδαις.[3]
τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς σέλας,
θνητοῖσι κλέψας ὤπασεν· τοιᾶσδέ τοι
ἁμαρτίας σφε δεῖ θεοῖς δοῦναι δίκην,
ὡς ἂν διδαχθῇ τὴν Διὸς τυραννίδα
στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπου.

ΗΦΑΙΣΤΟΣ

Κράτος Βία τε, σφῷν μὲν ἐντολὴ Διὸς
ἔχει τέλος δὴ κοὐδὲν ἐμποδὼν ἔτι·
ἐγὼ δ᾽ ἄτολμός εἰμι συγγενῆ θεὸν
δῆσαι βίᾳ φάραγγι πρὸς[4] δυσχειμέρῳ.

[1] *οἶμον* M, *οἶμον* recc.

[2] *ἄβατον* MSS. (*ἄβατόν τ᾽* M) schol. Rav. Arist. *Ran.* 814, *ἄβροτον* schol. BV Hom. Ξ 78, schol. Ven. *Ran.* 814.

[3] *ἀδαμαντίναις πέδησιν . . . πέτραις* M, *ἀδαμαντίναις* (*-νοις, -νῃς*) *πέδῃσιν* (*-ησι, -ῃσι, -αισιν*) recc., *ἐν* omit. in many recc.,

PROMETHEUS BOUND

[*Enter Power and Force, bringing with them Prometheus captive; also Hephaestus*]

POWER

To earth's remotest confines we are come, to the Scythian tract, an untrodden solitude. And now, Hephaestus, thine is the charge to observe the mandates laid upon thee by the Father—to clamp this miscreant upon the high-beetling crags in shackles of binding adamant that cannot be broken. For thine own pride, even flashing fire, source of all arts, he hath purloined and bestowed upon mortal creatures. Such is his offence; wherefore he is bound to make requital to the gods, that so he may be lessoned to brook the sovereignty of Zeus and forbear his championship of man.

HEPHAESTUS

Power and Force, for you indeed the behest of Zeus is now fulfilled, and naught remains to stay you. But for me—I cannot nerve myself to bind amain a kindred god upon this rocky cleft assailed by

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πέτραις some recc.: ἀδαμαντίνων δεσμῶν . . . πέδαις schol. Rav. Arist. *Ran.* 814.

[4] τῇ M, πρὸς superscribed.

πάντως δ' ἀνάγκη τῶνδέ μοι τόλμαν σχεθεῖν·[1]
ἐξωριάζειν γὰρ πατρὸς λόγους βαρύ.
τῆς ὀρθοβούλου Θέμιδος αἰπυμῆτα παῖ,
ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι
προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ[2]
ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν
ὄψει, σταθευτὸς δ' ἡλίου φοίβῃ φλογὶ
χροιᾶς ἀμείψεις ἄνθος· ἀσμένῳ δέ σοι
ἡ ποικιλείμων νὺξ ἀποκρύψει φάος,
πάχνην θ' ἑῴαν ἥλιος σκεδᾷ πάλιν·
ἀεὶ[3] δὲ τοῦ παρόντος ἀχθηδὼν κακοῦ
τρύσει σ'· ὁ λωφήσων γὰρ οὐ πέφυκέ πω.
τοιαῦτ' ἐπηύρω[4] τοῦ φιλανθρώπου τρόπου.
θεὸς θεῶν γὰρ οὐχ ὑποπτήσσων χόλον
βροτοῖσι τιμὰς ὤπασας πέρα δίκης.
ἀνθ' ὧν ἀτερπῆ τήνδε φρουρήσεις πέτραν
ὀρθοστάδην, ἄυπνος, οὐ κάμπτων γόνυ·
πολλοὺς δ' ὀδυρμοὺς καὶ γόους ἀνωφελεῖς
φθέγξῃ· Διὸς γὰρ δυσπαραίτητοι φρένες·
ἅπας δὲ τραχὺς ὅστις ἂν νέον κρατῇ.

ΚΡΑΤΟΣ

εἶεν,[5] τί μέλλεις καὶ κατοικτίζῃ[6] μάτην;
τί τὸν θεοῖς ἔχθιστον οὐ στυγεῖς θεόν,
ὅστις τὸ σὸν θνητοῖσι προὔδωκεν γέρας;

ΗΦΑΙΣΤΟΣ

τὸ συγγενές τοι δεινὸν ἥ θ' ὁμιλία.

[1] σχέθειν: Elmsley.
[2] τόπῳ M, πάγῳ recc.
[3] αἰεὶ PV.
[4] ἐπηύρω M, ἀπηύρω other mss.

cruel winter. Yet, come what may, I am constrained to summon courage to this deed; for 'tis perilous to disregard the commandments of the Father.

Lofty-minded son of Themis who counselleth aright, against my will, no less than thine, I must rivet thee with brazen bonds no hand can loose to this desolate crag, where nor voice nor form of mortal man shall meet thy ken; but, scorched by the sun's bright beams, thou shalt lose the fair bloom of thy flesh. And glad shalt thou be when spangled-robed night shall veil his brightness and when the sun shall scatter again the rime of morn. Evermore the burthen of thy present ill shall wear thee out; for thy deliverer is not yet born.

Such guerdon hast thou gained from thy championship of man. For, god though thou art, thou didst not quail before the wrath of the gods, but didst bestow honours upon mortal creatures beyond their due. Wherefore on this joyless rock thou must stand sentinel, erect, sleepless, thy knee unbent. And many a groan and unavailing lament thou shalt utter; for the heart of Zeus is obdurate, and everyone is harsh whose power is new.

Power

Well, why dally and vent in vain thy pity? Why dost thou not detest a god most hateful to the gods, since he hath betrayed thy prerogative to mortals?

Hephaestus

A strangely potent tie is kinship—and companionship as well.

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[5] *εἰέν* M. [6] *κατοικτίζει* M, *κατοικτίζῃ* recc.

ΚΡΑΤΟΣ

σύμφημ'· ἀνηκουστεῖν δὲ τῶν πατρὸς λόγων
οἷόν τε πῶς; οὐ τοῦτο δειμαίνεις πλέον;

ΗΦΑΙΣΤΟΣ

αἰεί γε[1] δὴ νηλὴς σὺ καὶ θράσους πλέως.

ΚΡΑΤΟΣ

ἄκος γὰρ οὐδὲν τόνδε θρηνεῖσθαι· σὺ δὲ
τὰ μηδὲν ὠφελοῦντα μὴ πόνει μάτην.

ΗΦΑΙΣΤΟΣ

ὦ πολλὰ μισηθεῖσα χειρωναξία.

ΚΡΑΤΟΣ

τί νιν στυγεῖς; πόνων γὰρ ὡς ἁπλῷ λόγῳ
τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.

ΗΦΑΙΣΤΟΣ

ἔμπας τις αὐτὴν ἄλλος ὤφελεν λαχεῖν.

ΚΡΑΤΟΣ

ἅπαντ' ἐπαχθῆ[2] πλὴν θεοῖσι κοιρανεῖν·
ἐλεύθερος γὰρ οὔτις ἐστὶ πλὴν Διός.

ΗΦΑΙΣΤΟΣ

ἔγνωκα τοῖσδε κοὐδὲν ἀντειπεῖν ἔχω.

ΚΡΑΤΟΣ

οὔκουν ἐπείξῃ τῷδε δεσμὰ[3] περιβαλεῖν,
ὡς μή σ' ἐλινύοντα προσδερχθῇ πατήρ;

[1] τε M, γε QKN, τι recc.	[2] ἐπράχθη: Stanley.

POWER

I grant it; yet to refuse to obey the commands of the Father—is this possible? Hast thou not still greater fear of that?

HEPHAESTUS

Aye, thou art ever pitiless and steeped in insolence.

POWER

Aye, for it boots naught to bemoan this fellow. Have done with losing thy labour at a task unprofitable.

HEPHAESTUS

Oh handicraft that I have learned so much to loathe!

POWER

Why hate it? Since in good truth thy craft is in no wise to blame for these present troubles.

HEPHAESTUS

Nevertheless, would that it had fallen to another's lot!

POWER

Each office has its burthen except to be lord of heaven; for none is free save only Zeus.

HEPHAESTUS

I have realized it by this sight here; gainsay it I cannot.

POWER

Haste thee then to cast the fetters about him, lest the Father behold thee loitering.

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[3] τῷδε δεσμὰ M, δεσμὰ τῷδε recc.

ΗΦΑΙΣΤΟΣ

καὶ δὴ πρόχειρα ψάλια[1] δέρκεσθαι πάρα.

ΚΡΑΤΟΣ

βαλών[2] νιν ἀμφὶ χερσὶν ἐγκρατεῖ σθένει
ῥαιστῆρι θεῖνε, πασσάλευε πρὸς πέτραις.

ΗΦΑΙΣΤΟΣ

περαίνεται δὴ κοὐ ματᾷ τοὔργον τόδε.

ΚΡΑΤΟΣ

ἄρασσε μᾶλλον, σφίγγε, μηδαμῇ χάλα.
δεινὸς γὰρ εὑρεῖν κἀξ ἀμηχάνων πόρον.[3]

ΗΦΑΙΣΤΟΣ

ἄραρεν ἥδε γ' ὠλένη δυσεκλύτως.

ΚΡΑΤΟΣ

καὶ τήνδε νῦν πόρπασον ἀσφαλῶς, ἵνα
μάθῃ σοφιστὴς ὢν Διὸς νωθέστερος.

ΗΦΑΙΣΤΟΣ

πλὴν τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι.

ΚΡΑΤΟΣ

ἀδαμαντίνου νῦν σφηνὸς αὐθάδη γνάθον
στέρνων διαμπὰξ πασσάλευ' ἐρρωμένως.

ΗΦΑΙΣΤΟΣ

αἰαῖ, Προμηθεῦ, σῶν ὑπερστένω[4] πόνων.

[1] ψάλια M, ψάλλια recc., ψέλια recc. [2] λαβὼν : Stanley.
[3] πόρον MSS. (πόρους Porson from schol. Arist. *Eq.* 756).

HEPHAESTUS

Well, there then! The bracelets are ready, as thou mayest see.

POWER

Cast them about his wrists and with might and main smite with thy hammer; rivet him to the rocks.

HEPHAESTUS

There! The work is getting on and is not done amiss.

POWER

Strike harder, clamp him tight, leave nothing loose; for he is wondrous clever at finding a way even out of desperate straits.

HEPHAESTUS

This arm, at least, is fixed beyond all loosening.

POWER

Now rivet this one too and securely, that he may learn, for all his cleverness, that he is but a dullard compared to Zeus.

HEPHAESTUS

None but he could justly blame my work.

POWER

Now straight through his chest drive the adamantine wedge's stubborn edge with thy full force.

HEPHAESTUS

Alas, Prometheus, I groan over thy pangs.

---

[4] ὑποστένω M, ὑπερστένω m.

ΚΡΑΤΟΣ

σὺ δ' αὖ κατοκνεῖς τῶν Διός τ' ἐχθρῶν ὕπερ
στένεις; ὅπως μὴ σαυτὸν οἰκτιεῖς ποτε.

ΗΦΑΙΣΤΟΣ

ὁρᾷς θέαμα δυσθέατον ὄμμασιν.

ΚΡΑΤΟΣ

ὁρῶ κυροῦντα τόνδε[1] τῶν ἐπαξίων.
ἀλλ' ἀμφὶ πλευραῖς μασχαλιστῆρας βάλε.

ΗΦΑΙΣΤΟΣ

δρᾶν ταῦτ' ἀνάγκη, μηδὲν ἐγκέλευ' ἄγαν.

ΚΡΑΤΟΣ

ἦ μὴν κελεύσω κἀπιθωΰξω γε πρός.
χώρει κάτω, σκέλη δὲ κίρκωσον βίᾳ.

ΗΦΑΙΣΤΟΣ

καὶ δὴ πέπρακται τοὔργον οὐ μακρῷ πόνῳ.

ΚΡΑΤΟΣ

ἐρρωμένως νῦν θεῖνε διατόρους πέδας·
ὡς οὑπιτιμητής γε[2] τῶν ἔργων βαρύς.

ΗΦΑΙΣΤΟΣ

ὅμοια μορφῇ γλῶσσά σου γηρύεται.

ΚΡΑΤΟΣ

σὺ μαλθακίζου, τὴν δ' ἐμὴν αὐθαδίαν
ὀργῆς τε τραχύτητα[3] μὴ 'πίπλησσέ μοι.

[1] τῶνδε M, τόνδε m.

[2] σε M, γε σε B, γε m^1 recc.

POWER

What! Shrinking again and groaning over the foes of Zeus? Look to it lest the day come when thou shalt grieve for thyself.

HEPHAESTUS

Thou seest a spectacle grievous for eyes to behold.

POWER

I see this fellow getting his deserts. Come, cast the girths about his sides.

HEPHAESTUS

Do this I must; spare me thy needless ordering.

POWER

Of a truth, I'll order thee, aye and more—I'll hound thee on. Get thee down below, and ring his legs by force.

HEPHAESTUS

There now! The work's done and with no long labour.

POWER

Now hammer the galling fetters with thy full force; for the appraiser of our work is severe.

HEPHAESTUS

The utterance of thy tongue matches thy face.

POWER

Play the woman an thou wilt, but cast not in my teeth my stubborn will and my relentless mood.

---

[3] τραχύτητα M, θρασύτητα KRPγρ.

ΗΦΑΙΣΤΟΣ

στείχωμεν, ὡς κώλοισιν ἀμφίβληστρ᾽ ἔχει.

ΚΡΑΤΟΣ

ἐνταῦθα νῦν ὕβριζε καὶ θεῶν γέρα
συλῶν ἐφημέροισι προστίθει. τί σοι
οἷοί τε θνητοὶ τῶνδ᾽ ἀπαντλῆσαι πόνων;
ψευδωνύμως σε δαίμονες Προμηθέα
καλοῦσιν· αὐτὸν γάρ σε δεῖ προμηθέως,
ὅτῳ τρόπῳ τῆσδ᾽ ἐκκυλισθήσῃ τέχνης.

ΠΡΟΜΗΘΕΥΣ

ὦ δῖος[1] αἰθὴρ καὶ ταχύπτεροι πνοαί,
ποταμῶν τε πηγαί, ποντίων τε κυμάτων
ἀνήριθμον γέλασμα, παμμῆτόρ[2] τε γῆ,
καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ·
ἴδεσθέ μ᾽ οἷα πρὸς θεῶν πάσχω θεός.

δέρχθηθ᾽ οἵαις αἰκείαισιν[3]
διακναιόμενος τὸν μυριετῆ
χρόνον ἀθλεύσω.
τοιόνδ᾽ ὁ νέος ταγὸς μακάρων
ἐξηῦρ᾽ ἐπ᾽ ἐμοὶ δεσμὸν ἀεικῆ.
φεῦ φεῦ, τὸ παρὸν τό τ᾽ ἐπερχόμενον
πῆμα στενάχω, πῇ[4] ποτε μόχθων
χρὴ τέρματα τῶνδ᾽ ἐπιτεῖλαι.

καίτοι τί φημι; πάντα προὐξεπίσταμαι
σκεθρῶς τὰ μέλλοντ᾽, οὐδέ μοι ποταίνιον

1 διὸς M, δῖος QKN.
2 παμμήτωρ M, παμμῆτόρ recc.
3 αἰκίαισι: Elmsley.
4 ποῖ and ποί M, ποῖ recc., πῇ N.

HEPHAESTUS

Let us begone, since he has got the meshes on his limbs. [*Exit*

POWER

There now, indulge thy insolence, keep on wresting from the gods their honours to give them to creatures of a day. Are mortals able to lighten this thy load of woe? Falsely hight the gods call thee Prometheus,[1] for thou hast thyself need of one to take forethought how thou shalt extricate thyself from this handiwork. [*Exeunt Power and Force*

PROMETHEUS

O thou bright sky of heaven, ye swift-winged breezes, ye river-waters, and multitudinous laughter of the waves of ocean, O universal mother Earth, and thou, all-seeing orb of the sun, to you I call! Behold what I, a god, endure of evil from the gods.

Behold, with what shameful woes I am racked and must wrestle throughout the countless years of time apportioned me. Such is the ignominious bondage the new Commander of the Blessed hath contrived against me. Woe! Woe! For misery present and misery to come I groan, not knowing where it is fated deliverance from these woes shall dawn.

And yet, what do I say? All that is to be I know full well and in advance, nor shall any affliction

[1] Such etymologizing "play" (Pro-metheus, *Fore-thought*) was a serious matter to the Greeks, who found in the name of a person a significant indication of his nature or his fate. Unlike Shakespeare, Aeschylus saw nothing even half-humorous in such etymological analysis; and elsewhere, in playing on the names Apollo, Clytaemestra, Polynices, the *nomen* is an *omen*.

πῆμ᾽ οὐδὲν ἥξει. τὴν πεπρωμένην δὲ χρὴ
αἶσαν φέρειν ὡς ῥᾷστα, γιγνώσκονθ᾽ ὅτι
τὸ τῆς ἀνάγκης ἔστ᾽ ἀδήριτον σθένος.
ἀλλ᾽ οὔτε σιγᾶν οὔτε μὴ σιγᾶν τύχας
οἷόν τέ μοι τάσδ᾽ ἐστί. θνητοῖς γὰρ γέρα
πορὼν ἀνάγκαις ταῖσδ᾽ ἐνέζευγμαι τάλας·
ναρθηκοπλήρωτον δὲ θηρῶμαι πυρὸς
πηγὴν κλοπαίαν, ἣ διδάσκαλος τέχνης
πάσης βροτοῖς πέφηνε καὶ μέγας πόρος.
τοιῶνδε[1] ποινὰς ἀμπλακημάτων τίνω
ὑπαιθρίοις[2] δεσμοῖς πεπασσαλευμένος.[3]

ἆ ἆ ἔα ἔα.
τίς ἀχώ, τίς ὀδμὰ προσέπτα μ᾽ ἀφεγγής,
θεόσυτος,[4] ἢ βρότειος, ἢ κεκραμένη;
ἵκετο τερμόνιον ἐπὶ πάγον
πόνων ἐμῶν[5] θεωρός, ἢ τί δὴ θέλων;
ὁρᾶτε δεσμώτην με δύσποτμον θεόν,
τὸν Διὸς ἐχθρόν, τὸν πᾶσι θεοῖς
δι᾽ ἀπεχθείας ἐλθόνθ᾽ ὁπόσοι
τὴν Διὸς αὐλὴν εἰσοιχνεῦσιν,
διὰ τὴν λίαν φιλότητα βροτῶν.
φεῦ φεῦ, τί ποτ᾽ αὖ κινάθισμα κλύω
πέλας οἰωνῶν; αἰθὴρ δ᾽ ἐλαφραῖς
πτερύγων ῥιπαῖς ὑποσυρίζει.
πᾶν μοι φοβερὸν τὸ προσέρπον.

ΧΟΡΟΣ

μηδὲν φοβηθῇς· φιλία [στρ. α.
γὰρ ἅδε[6] τάξις πτερύγων
θοαῖς ἁμίλλαις προσέβα
τόνδε πάγον, πατρῴας
μόγις παρειποῦσα φρένας.

come upon me unforeseen. My allotted doom I needs must bear as lightly as I may, knowing that the might of Necessity brooketh no resistance. Yet to be silent or not silent about this my fate is beyond my power. For it is because I bestowed good gifts on mortals that this yoke of constraint hath been bound upon me to my misery. I hunted out and stored in fennel stalk the stolen source of fire that hath proved to mortals a teacher in every art and a means to mighty ends. Such is the offence for which I pay the penalty, riveted in fetters beneath the open sky.

Ha! Hold! What murmur, what scent wingeth to me, its source invisible, heavenly or human, or blent of both? Hath there come to this crag at the confines of the world someone to stare upon my sufferings—or with what intent? Behold me, an ill-fated god, immanacled, the foe of Zeus, me who have incurred the enmity of all who resort unto the court of Zeus, by reason of my too great love for mankind. Ha! What's this? What may be this rustling stir I hear again hard by, of birds? The air whirs with the light rush of pinions. Whatever approaches is fraught with alarm for me.

[*The Daughters of Oceanus enter on a winged car*

CHORUS

Be not alarmed! For this our band hath come in winged rivalry of speed unto this crag in love to thee, having won our sire's consent as best we might.

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1 τοιάσδε M, τοιῶνδε recc. 2 ὑπαίθριος: Blomfield.

3 πασσαλεύμένος M (with first accent deleted), -ευμένος KN, δεσμοῖσι πασσαλευτός most recc.: C. G. Haupt.

4 θεόσσυτος M, θεόσυτος Arund.

5 ἡμῶν M, ἐμῶν recc. 6 ᾗδε: Herm.

κραιπνοφόροι δέ μ᾽ ἔπεμψαν αὖραι·
κτύπου γὰρ ἀχὼ χάλυβος
διῆξεν ἄντρων μυχόν, ἐκ
δ᾽ ἔπληξέ μου τὰν θεμερῶπιν[1] αἰδῶ·
σύθην δ᾽ ἀπέδιλος ὄχῳ πτερωτῷ.

ΠΡΟΜΗΘΕΥΣ

αἰαῖ αἰαῖ,[2]
τῆς πολυτέκνου Τηθύος ἔκγονα,
τοῦ περὶ πᾶσάν θ᾽ εἱλισσομένου
χθόν᾽ ἀκοιμήτῳ ῥεύματι παῖδες
πατρὸς Ὠκεανοῦ,
δέρχθητ᾽, ἐσίδεσθ᾽ οἵῳ δεσμῷ
προσπορπατὸς[3] τῆσδε φάραγγος
σκοπέλοις ἐν ἄκροις
  φρουρὰν ἄζηλον ὀχήσω.

ΧΟΡΟΣ

λεύσσω, Προμηθεῦ· φοβερὰ [ἀντ. α.
δ᾽ ἐμοῖσιν ὄσσοις ὀμίχλα[4]
προσῇξε πλήρης δακρύων
σὸν δέμας εἰσιδούσᾳ[5]
πέτραις[6] προσαυαινόμενον
ταῖσδ᾽[7] ἀδαμαντοδέτοισι[8] λύμαις.
νέοι γὰρ οἰακονόμοι
κρατοῦσ᾽ Ὀλύμπου· νεοχμοῖς
δὲ δὴ νόμοις Ζεὺς ἀθέτως[9] κρατύνει.
τὰ πρὶν δὲ πελώρια νῦν ἀιστοῖ.

ΠΡΟΜΗΘΕΥΣ

εἰ γάρ μ᾽ ὑπὸ γῆν νέρθεν θ᾽[10] Ἅιδου[11]

[1] *θεμερῶπιν* M, *θερμερῶπιν* m[1] recc.
[2] *αἶ αἶ αἶ* M, *αἶ αἶ αἶ αἶ* recc.
[3] *πρὸς πατρὸς* M, *προσπορπατὸς* m[1].

The swift-coursing breezes bore me on; for the reverberation of the clang of iron pierced our inmost cave's recess and drove my grave-miened modesty away in fright; and I set off in haste unsandalled on a winged car.

Prometheus

Alas! Alas! Offspring of fruitful Tethys and of him who with his sleepless current encircleth the whole earth, children of your father Oceanus, behold, look on me, pinioned by what fetters, upon the summit crag of this ravine, I am to hold my unenviable watch

Chorus

I behold, Prometheus; and in my alarm for thee there spread o'er mine eyes a mist all filled with tears as I saw thy body withering ignominiously upon this rock in these bonds of adamant. For new rulers lord it in heaven, and with new-fangled laws Zeus wieldeth arbitrary sway; and that which was mighty of old he now bringeth to naught.

Prometheus

Oh that he had hurled me below the earth, aye

---

[4] ὀμίχλη M, ὀμίχλα N.
[5] εἰσίδουσα M, εἰσιδούσᾱι m[1], εἰσιδούσῃ and -οῦσι recc.
[6] πέτραι (with ς added?) M, πέτρᾳ VQKR, πέτραις PBLN.
[7] ταῖς: Vict.
[8] ἀδαμαντοδέτοις: Turn.
[9] ἀθέσμως: Bentley from Hesych.
[10] τ': Turn.
[11] ἀίδου: Blomfield.

τοῦ νεκροδέγμονος εἰς ἀπέρατον[1]
Τάρταρον ἧκεν,
δεσμοῖς ἀλύτοις ἀγρίως[2] πελάσας,
ὡς μήτε[3] θεὸς μήτε τις ἄλλος
τοῖσδ' ἐπεγήθει.
νῦν δ' αἰθέριον κίνυγμ' ὁ τάλας
ἐχθροῖς ἐπίχαρτα πέπονθα.

ΧΟΡΟΣ

τίς ὧδε τλησικάρδιος [στρ. β.
θεῶν, ὅτῳ τάδ' ἐπιχαρῆ;
τίς οὐ ξυνασχαλᾷ κακοῖς
τεοῖσι, δίχα γε Διός; ὁ δ' ἐπικότως ἀεὶ[4]
θέμενος ἄγναμπτον[5] νόον
δάμναται Οὐρανίαν
γένναν, οὐδὲ λή-
ξει, πρὶν ἂν ἢ κορέσῃ κέαρ ἢ παλάμᾳ τινὶ
τὰν δυσάλωτον ἕλῃ τις ἀρχάν.

ΠΡΟΜΗΘΕΥΣ

ἦ μὴν ἔτ' ἐμοῦ,[6] καίπερ κρατεραῖς
ἐν γυιοπέδαις[7] αἰκιζομένου,
χρείαν ἕξει μακάρων πρύτανις,
δεῖξαι τὸ νέον βούλευμ' ὑφ'[8] ὅτου
σκῆπτρον τιμάς τ' ἀποσυλᾶται.
καί μ' οὔτι[9] μελιγλώσσοις πειθοῦς
ἐπαοιδαῖσιν θέλξει, στερεάς τ'
οὔποτ' ἀπειλὰς πτήξας τόδ' ἐγὼ
καταμηνύσω,
πρὶν ἂν ἐξ ἀγρίων δεσμῶν χαλάσῃ
ποινάς τε τίνειν[10]
τῆσδ'[11] αἰκείας[12] ἐθελήσῃ.

'neath Hades, the entertainer of the dead, into impassable Tartarus, and had ruthlessly fastened me in fetters no hand can loose, that so nor god nor other kind had now gloated over this my agony! But, as it is, a plaything of the winds, to my misery, I suffer ills whereat my foes exult.

CHORUS

Who of the gods is so hard of heart as to make thy misery cause of exultation? Who feels not with thee the pang of thy woes—save only Zeus? But he in rancour hath set his soul inflexibly and keepeth in subjection the race sprung from Uranus; nor will he make an end, until either he hath satiated his soul or, by some device of guile, another seize his impregnable empire.

PROMETHEUS

Verily the day shall yet come when, though I be thus tortured in stubborn fetters, the Prince of the Blessed shall have need of me to reveal the new design and by whom he shall be stripped of his sceptre and his dignities. Not by persuasion's honied enchantments shall he charm me; and never will I, cowering before his dire threats, divulge this secret, until he shall release me from my cruel bonds and desire to proffer satisfaction for this outrage.

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[1] *ἀπέραντον*: Wilam. [2] *ἀγρίοις* M, *ἀγρίως* recc.
[3] *ὡς μήποτε*: Turn. [4] *αἰεὶ* M most recc., *ἀεὶ* KFN.
[5] *ἄγναμφον* M, *ἄγναμπτον* m[1], *ἄγναπτον* R[1]LN.
[6] *ἔτ' ἀπ' ἐμοῦ* M, *ἔτ' ἐμοῦ* recc.
[7] *γυοπέδαις* M, *γυιοπέδαις* recc.
[8] *ἀφ'* changed to *ὑφ'* M. [9] *οὔτοι* M, *οὔτι* recc.
[10] *τέ μοι τίνειν* M most recc., *τε τίνειν* N.
[11] *τῆς* M, *τῆσδ'* recc. [12] *αἰκίας*: Elmsley.

ΧΟΡΟΣ

σὺ μὲν θρασύς τε καὶ πικραῖς [ἀντ. β.
δύαισιν οὐδὲν ἐπιχαλᾷς,
ἄγαν δ' ἐλευθεροστομεῖς.
ἐμὰς δὲ φρένας ἐρέθισε[1] διάτορος φόβος·
δέδια δ'[2] ἀμφὶ σαῖς τύχαις,
πᾷ[3] ποτε τῶνδε πόνων
χρή δὲ τέρμα κέλ-
σαντ' ἐσιδεῖν· ἀκίχητα γὰρ ἤθεα καὶ κέαρ
ἀπαράμυθον[4] ἔχει Κρόνου παῖς.

ΠΡΟΜΗΘΕΥΣ

οἶδ' ὅτι τραχὺς καὶ[5] παρ' ἑαυτῷ
τὸ δίκαιον ἔχων Ζεύς· ἀλλ' ἔμπας [ὀίω][6]
μαλακογνώμων
ἔσται ποθ', ὅταν ταύτῃ ῥαισθῇ·[7]
τὴν δ' ἀτέραμνον στορέσας ὀργὴν
εἰς ἀρθμὸν ἐμοὶ καὶ φιλότητα
σπεύδων σπεύδοντί ποθ' ἥξει.

ΧΟΡΟΣ

πάντ' ἐκκάλυψον καὶ γέγων' ἡμῖν λόγον,
ποίῳ λαβών σε Ζεὺς ἐπ' αἰτιάματι,
οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται·
δίδαξον ἡμᾶς, εἴ τι μὴ βλάπτει λόγῳ.

ΠΡΟΜΗΘΕΥΣ

ἀλγεινὰ μέν μοι καὶ λέγειν ἐστὶν τάδε,
ἄλγος δὲ σιγᾶν, πανταχῇ δὲ δύσποτμα.
ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου
στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο,

[1] ἠρέθισε: Turn. [2] γὰρ: δ' Porson.
[3] ὅπᾳ M recc. (ὅπῃ, ὅποι, ὅπου recc.), πᾷ N.

CHORUS

Bold art thou, and batest not a jot for all thy bitter pangs, and thou givest too much licence to thy tongue. But my soul is agitated by piercing fear, and I am in dread about thy fate, wondering to what haven thou must steer thy barque to see an end of thy voyage of sorrow. For inexorable are the ways of Cronus' son and his heart is hardened against entreaty.

PROMETHEUS

I know that Zeus is harsh and keepeth justice in his own hands; but nevertheless one day he shall be mild of mood, when in that wise[1] he hath been crushed. Then, calming down his stubborn wrath, he shall at last come into bond and amity with me, eager no less to welcome him.

CHORUS

Unfold the whole story and declare to us upon what charge Zeus hath taken thee that he thus visits thee with ignominious and bitter outrage. Instruct us, unless, indeed, there be some harm in telling.

PROMETHEUS

Painful is it to me even to tell the tale, painful to keep it silent—my case is hapless every way.

When first the heavenly powers were moved to wrath, and mutual dissension was stirred up amongst

[1] A veiled allusion to the secret hinted at in l. 171.

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[4] οὐ παράμυθον MVN, ἀπαράμυθον recc.
[5] τε καὶ M most recc., καὶ N.
[6] ἰὼ M, ὀΐω m[1] (ὀίω and οἴω recc.): om. N (Triclinius).
[7] ῥωσθῇ (ω in erasure) M, ῥαισθῇ recc.

οἱ μὲν θέλοντες ἐκβαλεῖν ἕδρας[1] Κρόνον,
ὡς Ζεὺς ἀνάσσοι δῆθεν, οἱ δὲ τοὔμπαλιν
σπεύδοντες, ὡς Ζεὺς μήποτ' ἄρξειεν θεῶν,
ἐνταῦθ' ἐγὼ τὰ λῷστα βουλεύων πιθεῖν[2]
Τιτᾶνας, Οὐρανοῦ τε καὶ Χθονὸς τέκνα,
οὐκ ἠδυνήθην· αἱμύλας δὲ μηχανὰς
ἀτιμάσαντες καρτεροῖς φρονήμασιν
ᾤοντ' ἀμοχθεὶ[3] πρὸς βίαν τε δεσπόσειν·
ἐμοὶ δὲ μήτηρ οὐχ ἅπαξ μόνον Θέμις,
καὶ Γαῖα, πολλῶν ὀνομάτων μορφὴ μία,
τὸ μέλλον ᾗ κραίνοιτο προυτεθεσπίκει,
ὡς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερὸν
χρείη,[4] δόλῳ δὲ τοὺς ὑπερσχόντας[5] κρατεῖν.
τοιαῦτ' ἐμοῦ λόγοισιν ἐξηγουμένου
οὐκ ἠξίωσαν οὐδὲ προσβλέψαι τὸ πᾶν.
κράτιστα δή μοι τῶν παρεστώτων τότε
ἐφαίνετ' εἶναι προσλαβόντα[6] μητέρα
ἑκόνθ' ἑκόντι Ζηνὶ συμπαραστατεῖν.
ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθὴς
κευθμὼν καλύπτει τὸν παλαιγενῆ Κρόνον
αὐτοῖσι συμμάχοισι. τοιάδ' ἐξ ἐμοῦ
ὁ τῶν θεῶν τύραννος ὠφελημένος
κακαῖσι ποιναῖς ταῖσδέ μ' ἐξημείψατο.[7]
ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι
νόσημα, τοῖς φίλοισι μὴ πεποιθέναι.
ὃ δ' οὖν ἐρωτᾶτ', αἰτίαν[8] καθ' ἥντινα
αἰκίζεταί με, τοῦτο δὴ σαφηνιῶ.
ὅπως τάχιστα τὸν πατρῷον ἐς θρόνον
καθέζετ', εὐθὺς δαίμοσιν[9] νέμει γέρα

[1] ἕδρης MPVQR, ἕδρας recc. [2] πείθειν M, πιθεῖν m[1].
[3] ἀμοχθὶ M, ἀμοχθεὶ most recc.
[4] χρὴ· ἢ M (χρεῖ' ἢ marg. m[1]), χρὴ ἢ recc.: Dawes.

them, some bent on casting Cronus from his seat that Zeus, forsooth, might reign; others, eager for the contrary end, that Zeus might never win mastery over the gods—then it was that I, albeit advising them for the best, was unable to persuade the Titans, children of Heaven and Earth; but they, disdaining counsels of craft, in the pride of their strength thought to gain the mastery without a struggle and by force. Full oft my mother Themis, or Earth (one form she hath but many names), had foretold to me the way in which the future was fated to come to pass—how that it was not by brute strength and not through violence, but by guile that those who should gain the upper hand were destined to prevail. For all that I set this forth by argument to them, they did not deign even to regard my advice one whit. Therefore of what was then before me the best choice seemed to be that I, joining my mother with me, should range myself, a welcome volunteer, on the side of Zeus; and it is by reason of my counsel that the cavernous gloom of Tartarus now hides ancient Cronus and his allies withal. Such profit did the tyrant of heaven have of me and with such foul return as this did he make requital; for it is a disease that somehow inheres in tyranny to have no faith in friends.

However, touching your question for what cause he torments me, this I will now make clear.

Soon as ever he had seated himself upon his father's throne, he forthwith assigned to the deities

[5] ὑπερεχόντας M, -έχοντας most recc., -έσχοντας some recc.: Porson.

[6] προσλαβόντι M most recc., προσλαβόντα KN.

[7] ἐξημείψατο M, ἀντημείψατο Arund. Cant. 2.

[8] αἰτίην M, αἰτίαν recc.

[9] δαίμοσι M.

ἄλλοισιν ἄλλα καὶ διεστοιχίζετο
ἀρχήν· βροτῶν δὲ τῶν ταλαιπώρων λόγον
οὐκ ἔσχεν οὐδέν', ἀλλ' ἀιστώσας γένος
τὸ πᾶν ἔχρῃζεν ἄλλο φιτῦσαι νέον.
καὶ τοῖσιν[1] οὐδεὶς ἀντέβαινε πλὴν ἐμοῦ.
ἐγὼ δ' ἐτόλμησ'·[2] ἐξελυσάμην βροτοὺς
τὸ μὴ[3] διαρραισθέντας εἰς Ἅιδου μολεῖν.
τῷ τοι[4] τοιαῖσδε πημοναῖσι κάμπτομαι,
πάσχειν μὲν ἀλγειναῖσιν, οἰκτραῖσιν δ' ἰδεῖν·
θνητοὺς δ' ἐν οἴκτῳ προθέμενος, τούτου τυχεῖν
οὐκ ἠξιώθην αὐτός, ἀλλὰ νηλεῶς[5]
ὧδ' ἐρρύθμισμαι, Ζηνὶ δυσκλεὴς θέα.

ΧΟΡΟΣ

σιδηρόφρων τε κἀκ πέτρας εἰργασμένος
ὅστις, Προμηθεῦ, σοῖσιν οὐ συνασχαλᾷ
μόχθοις· ἐγὼ γὰρ οὔτ' ἂν εἰσιδεῖν τάδε
ἔχρῃζον εἰσιδοῦσά τ' ἠλγύνθην[6] κέαρ.

ΠΡΟΜΗΘΕΥΣ

καὶ μὴν φίλοις <γ'>[7] ἐλεινὸς[8] εἰσορᾶν ἐγώ.

ΧΟΡΟΣ

μή πού τι προὔβης τῶνδε καὶ περαιτέρω;

ΠΡΟΜΗΘΕΥΣ

θνητούς γ'[9] ἔπαυσα μὴ προδέρκεσθαι[10] μόρον.

[1] τοῖσιν (ν in erasure M).
[2] δὲ τόλμησ' M, δ' ἐτόλμησ' reported by schol. M, δὲ τολμῆς and δὲ τόλμης recc.
[3] τὸ μὴ M, τοῦ μὴ recc.
[4] τω ταῖς M, τοι over ταῖς m.
[5] ἀλλὰ ἀνηλεῶς: Elmsley.
[6] ἀλγύνθην M, ἠλγύνθην recc.

their several privileges and apportioned unto them their proper powers. But of wretched mortals he took no heed, but desired to bring the whole race to nothingness and to create another, a new one, in its stead. Against this purpose none dared make stand save I myself—I only had the courage; I saved mortals so that they did not descend, blasted utterly, unto the house of Death. Therefore am I bent by so grievous tortures, painful to suffer, piteous to behold. I that gave mortals first place in my pity, I am deemed unworthy to win this pity for myself, but am thus mercilessly disciplined, a spectacle that shames the fame of Zeus.

CHORUS

A heart of iron and fashioned out of rock, Prometheus, is he who feels no compassion at thy miseries. For myself, I should not have desired to see them; and now that I see them I am pained to the heart.

PROMETHEUS

Aye, to my friends indeed I am a spectacle of pity.

CHORUS

Thou didst not perchance transgress even somewhat beyond this offence?

PROMETHEUS

Aye, I caused mortals no longer to foresee their doom.[1]

[1] "Doom" here signifies "doom of death."

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[7] <γ'> Wecklein. [8] ἐλεεινὸς: Porson.
[9] θνητούς τ' M, Lips. 1 Ven. 3, θνητούς γ' Lips. 2 P^2, Vind. 2. 4, θνητοὺς most recc. [10] προσδέρκεσθαι changed to προ- M.

ΧΟΡΟΣ

τὸ ποῖον εὑρὼν τῆσδε φάρμακον νόσου;

ΠΡΟΜΗΘΕΥΣ

τυφλὰς ἐν αὐτοῖς ἐλπίδας κατῴκισα.

ΧΟΡΟΣ

μέγ᾽ ὠφέλημα τοῦτ᾽ ἐδωρήσω βροτοῖς.

ΠΡΟΜΗΘΕΥΣ

πρὸς τοῖσδε μέντοι πῦρ ἐγώ σφιν ὤπασα.

ΧΟΡΟΣ

καὶ νῦν φλογωπὸν πῦρ ἔχουσ᾽ ἐφήμεροι;

ΠΡΟΜΗΘΕΥΣ

ἀφ᾽ οὗ γε πολλὰς ἐκμαθήσονται τέχνας.

ΧΟΡΟΣ

τοιοῖσδε δή σε Ζεὺς ἐπ᾽ αἰτιάμασιν—

ΠΡΟΜΗΘΕΥΣ[1]

αἰκίζεταί τε κοὐδαμῇ χαλᾷ κακῶν.

ΧΟΡΟΣ[1]

οὐδ᾽ ἔστιν ἄθλου τέρμα σοι προκείμενον;

ΠΡΟΜΗΘΕΥΣ

οὐκ ἄλλο γ᾽ οὐδέν, πλὴν ὅταν κείνῳ δοκῇ.

ΧΟΡΟΣ

δόξει δὲ πῶς; τίς ἐλπίς; οὐχ ὁρᾷς ὅτι
ἥμαρτες; ὡς δ᾽ ἥμαρτες οὔτ᾽ ἐμοὶ λέγειν

[1] Πρ. Χορ. added by Welcker.

CHORUS

Of what sort was the cure thou didst find for this affliction ?

PROMETHEUS

I caused blind hopes to dwell within their breasts.

CHORUS

A great boon was this thou gavest to mortals.

PROMETHEUS

And besides it was I that gave them fire.

CHORUS

What ! Do creatures of a day now have flame-eyed fire ?

PROMETHEUS

Aye, and therefrom they shall learn many arts.

CHORUS

Was it then on a charge like this that Zeus—

PROMETHEUS

Torments me and in no wise gives me respite from pain.

CHORUS

And is there no end assigned thee of thine ordeal ?

PROMETHEUS

Nay, none save when it seemeth to him good.

CHORUS

But how shall it seem good ? What hope is there ? Seest thou not that thou hast erred ? And yet how thou hast erred is no pleasant matter of discourse

καθ' ἡδονὴν σοί τ' ἄλγος. ἀλλὰ ταῦτα μὲν
μεθῶμεν, ἄθλου δ' ἔκλυσιν ζήτει τινά.

ΠΡΟΜΗΘΕΥΣ

ἐλαφρὸν ὅστις πημάτων ἔξω πόδα
ἔχει παραινεῖν νουθετεῖν τε τὸν κακῶς
πράσσοντ'.[1] ἐγὼ δὲ ταῦθ' ἅπαντ' ἠπιστάμην.
ἑκὼν ἑκὼν ἥμαρτον, οὐκ ἀρνήσομαι·
θνητοῖς ἀρήγων αὐτὸς ηὑρόμην[2] πόνους.
οὐ μήν τι ποιναῖς γ' ᾠόμην τοίαισί με
κατισχνανεῖσθαι[3] πρὸς πέτραις πεδαρσίοις,[4]
τυχόντ' ἐρήμου τοῦδ' ἀγείτονος πάγου.
καί μοι τὰ μὲν παρόντα μὴ δύρεσθ' ἄχη,
πέδοι δὲ βᾶσαι τὰς προσερπούσας τύχας
ἀκούσαθ', ὡς μάθητε διὰ τέλους τὸ πᾶν.
πίθεσθέ μοι, πίθεσθε,[5] συμπονήσατε
τῷ νῦν μογοῦντι. ταὐτά τοι[6] πλανωμένη
πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει.

ΧΟΡΟΣ

οὐκ ἀκούσαις ἐπεθώυξας
τοῦτο, Προμηθεῦ.
καὶ νῦν ἐλαφρῷ ποδὶ κραιπνόσυτον[7]
θᾶκον προλιποῦσ', αἰθέρα θ' ἁγνὸν
πόρον οἰωνῶν, ὀκριοέσσῃ
χθονὶ τῇδε πελῶ, τοὺς σοὺς δὲ πόνους
χρῄζω διὰ παντὸς ἀκοῦσαι.

ΩΚΕΑΝΟΣ

ἥκω δολιχῆς τέρμα κελεύθου

[1] τοὺς κακῶς πράσσοντας: Stanley.
[2] εὑρόμην M, ηὑρόμην recc.
[3] κατισχανεῖσθαι M, κατισχνανεῖσθει recc.

for me, while for thee 'tis pain. But let us quit this theme; and do thou seek some release from thine ordeal.

PROMETHEUS

'Tis easy for him who keeps his foot free from harm to counsel and admonish him who is in misery. Myself I knew all this the while. Of mine own will, aye, of mine own will I erred—gainsay it I cannot. In succouring mortals I found suffering for myself; nevertheless I thought not to be punished thus—to waste away upon cliffs in mid-air, my portion this desolate and drear crag. And now, I pray ye, bewail no more my present woes; alight on the ground and listen to my oncoming fortunes that ye may be told them from end to end. Consent, I pray you, oh consent. Take part in the trouble of him who is now in sore distress. Of a truth, affliction wandereth impartially abroad and alighteth upon all in turn.

CHORUS

Not to unwilling ears hast thou made this appeal, Prometheus. And so now with light foot I will quit my swift-speeding seat and the pure air, the pathway of birds, and draw nigh to this rugged ground; for I am fain to hear the whole story of thy woes.

[*Enter Oceanus on a winged steed*

OCEANUS

I am come to the goal of a long journey in my

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4 *πεδαρσίαις* corrected to *-οις* M.
5 *πείθεσθε* twice: Elmsley.
6 *ταῦτά τοι* M, *ταὐτά τοι* schol. M.
7 *κραιπνόσσυτον* M, *κραιπνόσυτον* recc.

διαμειψάμενος πρὸς σέ, Προμηθεῦ,
τὸν πτερυγωκῆ τόνδ᾿ οἰωνὸν
γνώμῃ στομίων ἄτερ εὐθύνων·
ταῖς σαῖς δὲ τύχαις, ἴσθι, συναλγῶ.
τό τε γάρ με, δοκῶ, συγγενὲς οὕτως
ἐσαναγκάζει,
χωρίς τε γένους οὐκ ἔστιν ὅτῳ
μείζονα μοῖραν νείμαιμ᾿ ἢ σοί.
γνώσῃ δὲ τάδ᾿ ὡς ἔτυμ᾿, οὐδὲ μάτην
χαριτογλωσσεῖν[1] ἔνι μοι· φέρε γὰρ
σήμαιν᾿ ὅ τι χρή σοι συμπράσσειν·[2]
οὐ γάρ ποτ᾿ ἐρεῖς ὡς Ὠκεανοῦ
φίλος ἐστὶ βεβαιότερός σοι.

ΠΡΟΜΗΘΕΥΣ

ἔα· τί χρῆμα λεύσσω; καὶ σὺ δὴ πόνων ἐμῶν
ἥκεις ἐπόπτης; πῶς ἐτόλμησας, λιπὼν
ἐπώνυμόν τε ῥεῦμα καὶ πετρηρεφῆ
αὐτόκτιτ᾿ ἄντρα, τὴν σιδηρομήτορα
ἐλθεῖν ἐς αἶαν; ἦ[3] θεωρήσων τύχας
ἐμὰς ἀφῖξαι καὶ συνασχαλῶν κακοῖς;
δέρκου θέαμα, τόνδε τὸν Διὸς φίλον,
τὸν συγκαταστήσαντα τὴν τυραννίδα,
οἵαις ὑπ᾿ αὐτοῦ πημοναῖσι κάμπτομαι.

ΩΚΕΑΝΟΣ

ὁρῶ, Προμηθεῦ, καὶ παραινέσαι γέ σοι
θέλω τὰ λῷστα, καίπερ ὄντι ποικίλῳ.
γίγνωσκε σαυτὸν καὶ μεθάρμοσαι τρόπους
νέους· νέος γὰρ καὶ τύραννος ἐν θεοῖς.
εἰ δ᾿ ὧδε τραχεῖς καὶ τεθηγμένους λόγους
ῥίψεις, τάχ᾿ ἂν σου καὶ μακρὰν ἀνωτέρω

passage to thee, Prometheus, guiding by mine own will, without a bit, this swift-winged bird. For thy fate, thou may'st be sure, I feel compassion. Kinship, methinks, constraineth me to this; and, apart from blood, there is none to whom I should pay greater respect than to thee. Thou shalt know this for simple sooth and that it is not in me to utter vain and glozing words; come, tell me—what aid can I render thee? For thou shalt never say thou hast a friend more loyal than Oceanus.

PROMETHEUS

Ha! What have we here? So then thou too hast come to stare upon my sufferings? How didst thou summon courage to quit the stream that bears thy name and the rock-roofed caves thou thyself hast made and come unto this land, the mother of iron? Is it that thou hast come to gaze upon my state and join thy grief to my distress? Behold a spectacle—me here, the friend of Zeus, who helped him to establish his sovereign sway, by what anguish I am bent even by him!

OCEANUS

I behold, Prometheus; and moreover, am fain to give thee counsel for the best, for all that thou art subtle. Learn to know thyself and adapt to thyself new ways; for new likewise is the ruler among the gods. But if thou hurlest forth words so harsh and of such whetted edge, peradventure Zeus may

[1] σε τὸ χαριτογλωσσεῖν M recc. (some recc. omit τὸ, some have -γλωττεῖν): χαριτογλωσσεῖν N, Athen. 165 c.
[2] συμπράττειν: Brunck. [3] ᾗ M, ᾗ recc.

θακῶν κλύοι Ζεύς, ὥστε σοι τὸν νῦν ὄχλον[1]
παρόντα μόχθων παιδιὰν εἶναι δοκεῖν.
ἀλλ', ὦ ταλαίπωρ', ἃς ἔχεις ὀργὰς ἄφες,
ζήτει δὲ τῶνδε πημάτων ἀπαλλαγάς.
ἀρχαῖ' ἴσως σοι φαίνομαι λέγειν τάδε·
τοιαῦτα μέντοι τῆς ἄγαν ὑψηγόρου
γλώσσης, Προμηθεῦ, τἀπίχειρα γίγνεται.
σὺ δ' οὐδέπω ταπεινὸς οὐδ' εἴκεις κακοῖς,
πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις.
οὔκουν ἔμοιγε χρώμενος διδασκάλῳ
πρὸς κέντρα κῶλον ἐκτενεῖς, ὁρῶν ὅτι
τραχὺς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ.
καὶ νῦν ἐγὼ μὲν εἶμι καὶ πειράσομαι
ἐὰν δύνωμαι τῶνδέ σ' ἐκλῦσαι πόνων·
σὺ δ' ἡσύχαζε μηδ' ἄγαν λαβροστόμει.
ἦ οὐκ οἶσθ' ἀκριβῶς ὢν περισσόφρων ὅτι
γλώσσῃ ματαίᾳ ζημία προστρίβεται;

ΠΡΟΜΗΘΕΥΣ

ζηλῶ σ' ὁθούνεκ' ἐκτὸς αἰτίας κυρεῖς
τούτων[2] μετασχεῖν[3] καὶ τετολμηκὼς ἐμοί.
καὶ νῦν ἔασον μηδέ[4] σοι μελησάτω.
πάντως γὰρ οὐ πείσεις[5] νιν· οὐ γὰρ εὐπιθής.[6]
πάπταινε δ' αὐτὸς μή τι πημανθῇς ὁδῷ.

ΩΚΕΑΝΟΣ

πολλῷ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς
ἢ σαυτόν· ἔργῳ κοὐ λόγῳ τεκμαίρομαι.
ὁρμώμενον δὲ μηδαμῶς ἀντισπάσῃς.

[1] χόλον: Doederlein.
[2] πάντων: Wecklein.
[3] μετασχὼν: Weil.
[4] μηδὲν M, μηδὲ recc.
[5] πείθεις M, πείσεις recc.
[6] εὐπειθής M, εὐπιθής recc.

hear thee, though throned afar, high in the heavens, so that thy present multitude of sorrows shall seem but childish sport. But, oh wretched sufferer, put away thy wrathful mood and try to find releasement from these miseries. Perchance this advice may seem to thee an outworn saw; but such plight as thine, Prometheus, is but the wages of too vaunting speech. But not even yet hast thou learned humility, nor dost thou bend before misfortune, but wouldst rather add still other ills to thy present store. Therefore take me as thy teacher and kick not against the pricks, seeing that a harsh ruler now holds sway who is accountable to none. So now I will depart and try if haply I may be able to release thee from these sufferings. And do thou hold thy peace and be not too blustering of speech. Or, for all thy exceeding wisdom, dost thou not know full well that chastisement is inflicted on a froward tongue?

PROMETHEUS

I envy thee that thou art clear of blame for having so much as dared to share with me in these my troubles.[1] So now have done and let it concern thee not. Do what thou wilt, thou canst not persuade him; for he is not easy to persuade. Beware lest by thy mission thou take, perchance, some harm unto thyself.

OCEANUS

Of a truth, thou art far better able to admonish others than thyself. 'Tis by fact, not by hearsay, that I judge. But stay not him that is bent on

[1] The reading of the MSS. can only mean that Oceanus had participated throughout in the rebellion of Prometheus; whereas, in l. 236, Prometheus expressly declares that he had no confederate in his opposition to Zeus.

αὐχῶ γὰρ αὐχῶ τήνδε δωρεὰν ἐμοὶ
δώσειν Δί', ὥστε τῶνδέ σ' ἐκλῦσαι πόνων.

ΠΡΟΜΗΘΕΥΣ

τὰ μέν σ' ἐπαινῶ κοὐδαμῇ[1] λήξω ποτέ·
προθυμίας γὰρ οὐδὲν ἐλλείπεις. ἀτὰρ
μηδὲν πόνει· μάτην γὰρ οὐδὲν ὠφελῶν
ἐμοὶ πονήσεις, εἴ τι καὶ πονεῖν θέλεις.
ἀλλ' ἡσύχαζε σαυτὸν ἐκποδὼν ἔχων·
ἐγὼ γὰρ οὐκ, εἰ δυστυχῶ, τοῦδ' εἵνεκα
θέλοιμ' ἂν ὡς πλείστοισι πημονὰς τυχεῖν.
[2]οὐ δῆτ', ἐπεί με καὶ κασιγνήτου τύχαι
τείρουσ' Ἄτλαντος, ὃς πρὸς[3] ἑσπέρους τόπους
ἕστηκε κίον' οὐρανοῦ τε καὶ χθονὸς
ὤμοις ἐρείδων, ἄχθος οὐκ εὐάγκαλον.
τὸν γηγενῆ τε Κιλικίων οἰκήτορα
ἄντρων ἰδὼν ᾤκτιρα,[4] δάιον τέρας
ἑκατογκάρανον[5] πρὸς βίαν χειρούμενον
Τυφῶνα θοῦρον· πᾶσιν [ὃς][6] ἀντέστη θεοῖς,
σμερδναῖσι γαμφηλαῖσι συρίζων φόβον[7]·
ἐξ ὀμμάτων δ' ἤστραπτε γοργωπὸν σέλας,
ὡς τὴν Διὸς τυραννίδ' ἐκπέρσων βίᾳ·
ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος,
καταιβάτης κεραυνὸς ἐκπνέων φλόγα,
ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων
κομπασμάτων. φρένας γὰρ εἰς αὐτὰς τυπεὶς
ἐφεψαλώθη κἀξεβροντήθη σθένος.
καὶ νῦν ἀχρεῖον καὶ παράορον[8] δέμας
κεῖται στενωποῦ πλησίον θαλασσίου
ἰπούμενος ῥίζαισιν Αἰτναίαις ὕπο·

[1] κ' οὐδὲ μὴ M, κοὐδαμῇ recc.
[2] l. 349 is given to Oceanus in many MSS. (but not in M).
[3] ἐς M, πρὸς recc.
[4] ᾤκτειρα: Kirchhoff.

going. For I am confident, aye, confident, that Zeus will grant me this boon, to free thee from thy sufferings.

PROMETHEUS

So far I thank thee now and shall never cease to thank thee; for in zeal thou lackest naught. But trouble not thyself; for vain and not helpful to me will be thy trouble—if trouble thou art fain perchance to take. Nay, hold thee quiet and keep thyself clear of harm. For if I am in sore plight, I would not therefore wish affliction to be the lot of all the world. No, indeed, no! since, besides, I am distressed by the fate of my brother Atlas, who, towards the west, stands bearing on his shoulders the pillar of heaven and earth, a burthen not easy for his arms to grasp. Pity moved me, too, at the sight of the earth-born dweller of the Cilician caves curbed by violence, that destructive monster of an hundred heads, impetuous Typhon. He withstood all the gods, hissing out terror with horrid jaws, while from his eyes lightened a hideous glare, as though he would storm amain the sovereignty of Zeus. But upon him came the unsleeping bolt of Zeus, the swooping levin brand with breath of flame, which smote him, frightened, from his high-worded vauntings; for, stricken to the very heart, he was burnt to ashes and his strength blasted from him by the lightning bolt. And now, a helpless and a sprawling bulk, he lies hard by the narrows of the sea, pressed down beneath the roots of Aetna; whilst on the topmost

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[5] *ἑκατοντοκάρηνον* with *α* over *η* M: Blomfield.

[6] *πᾶσιν ὃς* MPBLN, *ὃς πᾶσιν* many recc.: [*ὃς*] Wellauer.

[7] *φόβον* M, *φόνον* recc.

[8] *παράωρον* M, *παρήορον* PLR, *παράορον* Q².

κορυφαῖς δ' ἐν ἄκραις ἥμενος μυδροκτυπεῖ
Ἥφαιστος· ἔνθεν ἐκραγήσονταί ποτε
ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις
τῆς καλλικάρπου Σικελίας λευροὺς γύας·
τοιόνδε Τυφὼς ἐξαναζέσει χόλον
θερμοῖς[1] ἀπλάτου[2] βέλεσι[3] πυρπνόου ζάλης,
καίπερ κεραυνῷ Ζηνὸς ἠνθρακωμένος.
σὺ δ' οὐκ ἄπειρος, οὐδ' ἐμοῦ διδασκάλου
χρῄζεις· σεαυτὸν σῷζ' ὅπως ἐπίστασαι·
ἐγὼ δὲ τὴν παροῦσαν ἀντλήσω τύχην,
ἔστ' ἂν Διὸς φρόνημα λωφήσῃ χόλου.

ΩΚΕΑΝΟΣ

οὔκουν, Προμηθεῦ, τοῦτο γιγνώσκεις, ὅτι
ὀργῆς[4] νοσούσης εἰσὶν ἰατροὶ λόγοι;

ΠΡΟΜΗΘΕΥΣ

ἐάν τις ἐν καιρῷ γε μαλθάσσῃ κέαρ
καὶ μὴ σφριγῶντα θυμὸν ἰσχναίνῃ βίᾳ.

ΩΚΕΑΝΟΣ

ἐν τῷ προθυμεῖσθαι[5] δὲ καὶ τολμᾶν τίνα
ὁρᾷς ἐνοῦσαν ζημίαν; δίδασκέ με.

ΠΡΟΜΗΘΕΥΣ

μόχθον περισσὸν κουφόνουν τ' εὐηθίαν.

[1] θερμῆς M, θερμοῖς recc.
[2] ἀπλήστου: Schütz.
[3] βέλεσσι M, βέλεσι recc.
[4] ὀργῆς MSS., ψυχῆς Plutarch, *Consol. ad Apoll.* 102 B, Eustathius 696. 33, etc.
[5] προθυμεῖσθαι most MSS., προμηθεῖσθαι PHBQ[1] schol. M. With the latter reading, the meaning is "when daring joins

summit Hephaestus sits and hammers the molten ore. Thence there shall one day burst forth rivers of fire,[1] with savage jaws devouring the level fields of Sicily, land of fair fruit—such boiling rage shall Typho, although charred by the blazing levin of Zeus, send spouting forth with hot jets of appalling, fire-breathing surge.

But thou art not inexperienced, and hast no need of lessoning from me. Save thyself, as thou best knowest; while I will drain to the dregs my present lot until such time as the mind of Zeus shall abate its wrath.

OCEANUS

Knowest thou not then, Prometheus, that words are the mediciners of a disordered temper?

PROMETHEUS

If one salve the soul in season, and not seek to reduce its swelling rage by violence.

OCEANUS

What lurking mischief dost thou mark when daring joins to zeal? Resolve me this.

PROMETHEUS

Lost labour and blithe and guileless simplicity.

[1] The eruption of Aetna in 479/8 B.C. is also described in a famous passage of Pindar (*Pyth.* i. 21 ff., written in 474 B.C.), which Aeschylus has here in mind. The lyric poet dwells on the physical aspect of the eruption by day and night; the dramatist, on the damage done to the labour of the husbandman.

to forethought"—a reference to the name of Prometheus (cp. l. 85).

ΩΚΕΑΝΟΣ

ἔα με τῇδε τῇ νόσῳ νοσεῖν, ἐπεὶ
κέρδιστον εὖ φρονοῦντα μὴ φρονεῖν δοκεῖν.

ΠΡΟΜΗΘΕΥΣ

ἐμὸν δοκήσει τἀμπλάκημ' εἶναι τόδε.

ΩΚΕΑΝΟΣ

σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν.

ΠΡΟΜΗΘΕΥΣ

μὴ γάρ σε θρῆνος οὑμὸς εἰς ἔχθραν βάλῃ.

ΩΚΕΑΝΟΣ

ἦ τῷ νέον θακοῦντι παγκρατεῖς ἕδρας;

ΠΡΟΜΗΘΕΥΣ

τούτου φυλάσσου μή ποτ' ἀχθεσθῇ κέαρ.

ΩΚΕΑΝΟΣ

ἡ σή, Προμηθεῦ, συμφορὰ διδάσκαλος.

ΠΡΟΜΗΘΕΥΣ

στέλλου, κομίζου, σῷζε τὸν παρόντα νοῦν.

ΩΚΕΑΝΟΣ

ὁρμωμένῳ μοι τόνδ' ἐθώυξας λόγον.
λευρὸν γὰρ οἶμον αἰθέρος ψαίρει πτεροῖς
τετρασκελὴς οἰωνός· ἄσμενος δέ τἂν[1]
σταθμοῖς ἐν οἰκείοισι κάμψειεν γόνυ.

[1] δ' ἔτ' ἂν or δέ τ' ἂν: Blomfield.

OCEANUS

Leave me to be distempered on this wise, since it advantageth most, when truly wise, to be deemed a fool.

PROMETHEUS

This fault will be seen to be mine own.

OCEANUS

Clearly the tenor of thy speech remands me home.

PROMETHEUS

See to it lest thy lamenting me win thee enmity.

OCEANUS

With him new-seated on his throne omnipotent?

PROMETHEUS

Beware lest the time come when his heart shall be angered with thee.

OCEANUS

Thy plight, Prometheus, is my instructor.

PROMETHEUS

Get thee gone, dispatch, keep thy present purpose.

OCEANUS

Thy urgence meets my eagerness; for my four-footed winged beast fans with his wings the smooth pathway of the air; and truly will he be glad to rest his knees in his stall at home. [*Exit*

ΧΟΡΟΣ

[στρ. α.

στένω σε τᾶς οὐλομένας[1] τύχας, Προμηθεῦ·
δακρυσίστακτα[2] δ' ἀπ' ὄσσων
ῥαδινὰν[3] λειβομένα ῥέος παρειὰν
νοτίοις ἔτεγξα παγαῖς[4]·
ἀμέγαρτα γὰρ τάδε Ζεὺς
ἰδίοις νόμοις κρατύνων
ὑπερήφανον[5] θεοῖς τοῖς
πάρος ἐνδείκνυσιν αἰχμάν.[6]

πρόπασα δ' ἤδη στονόεν λέλακε χώρα, [ἀντ. α.
μεγαλοσχήμονά τ' ἀρχαι-
οπρεπῆ –◡◡–[7] στένουσι τὰν σὰν
ξυνομαιμόνων τε τιμάν,
ὁπόσοι τ' ἔποικον ἁγνᾶς
'Ασίας ἕδος νέμονται,
μεγαλοστόνοισι σοῖς πή-
μασι συγκάμνουσι θνατοί.

Κολχίδος τε γᾶς ἔνοικοι [στρ. β.
παρθένοι, μάχας ἄτρεστοι,
καὶ Σκύθης ὅμιλος, οἳ γᾶς
ἔσχατον τόπον ἀμφὶ Μαι-
ῶτιν ἔχουσι λίμναν,

†'Αραβίας τ' ἄρειον ἄνθος, [ἀντ. β.
ὑψίκρημνον[8] οἳ πόλισμα
Καυκάσου πέλας νέμονται,[9]
δάιος στρατός, ὀξυπρῴ-
ροισι βρέμων ἐν αἰχμαῖς.

[1] τᾶς οὐλομένας with η over both α's M.
[2] δακρυσίστακτον: Minckwitz.

Chorus

I mourn over thee, Prometheus, by reason of thy hapless fate. Shedding from my eyes a coursing flood of tears I wet my tender cheeks with their moist streams. For Zeus, holding thus direful sway by self-appointed laws, displayeth towards the gods of eld an overweening spirit.

Now the whole earth crieth aloud in lamentation; . . . lament the greatness of the glory of thy time-hallowed honour, the honour that was thine and thy brethren's; and all mortals that make their dwelling-place in holy Asia share the anguish of thy most lamentable suffering;

And the dwellers in the land of Colchis, the maidens fearless in fight; and the Scythian multitude that tenants the uttermost region of the earth bordering the Maeotic lake;

And the flower of Arabia in arms, that holdeth the high-cragged citadel hard by Caucasus, a hostile host that roareth in the mellay of sharp-pointed spears.

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[3] ῥαδινῶν M, ῥαδινὸν recc.: Wilam.
[4] πηγαῖς M, παγαῖς recc.
[5] ὑπερήφανος with ν over ς M.
[6] ἐνδεικνύειν αἰχμήν M, ἐνδείκνυσιν αἰχμάν recc.
[7] Various, but altogether uncertain, emendations have been proposed to heal the defective responsion: θ' ἑσπέριοι Wecklein, περθομέναν Dindorf, δυρόμενοι Fritzsche, δακρυχέει (with στένουσα, found in N) Herm.
[8] ὑψίκρημνον θ' M, ὑψίκρημνον schol. M.
[9] νέμουσι M, νέμονται lemma schol. M recc.

[1][†μόνον δὴ[2] πρόσθεν ἄλλον ἐν πόνοις [ἐπῳδ.
δαμέντ' ἀδαμαντοδέτοις[3]
Τιτᾶνα λύμαις εἰσιδόμαν, θεόν,[4]
Ἄτλαντος [αἰὲν][5] ὑπέροχον[6] σθένος κραταιόν,
<ὃς> οὐράνιόν [τε] πόλον
νώτοις <στέγων>[7] ὑποστενάζει.†]

βοᾷ δὲ πόντιος κλύδων [ἐπῳδ.
ξυμπίτνων, στένει βυθός,[8]
κελαινὸς δ' Ἄϊδος ὑποβρέμει μυχὸς γᾶς,
παγαί θ' ἁγνορύτων ποταμῶν
στένουσιν ἄλγος οἰκτρόν.

ΠΡΟΜΗΘΕΥΣ

μή τοι χλιδῇ δοκεῖτε μηδ' αὐθαδίᾳ
σιγᾶν με· συννοίᾳ δὲ δάπτομαι κέαρ,
ὁρῶν ἐμαυτὸν ὧδε προυσελούμενον.[9]
καίτοι θεοῖσι τοῖς νέοις τούτοις γέρα
τίς ἄλλος ἢ 'γὼ παντελῶς διώρισεν;
ἀλλ' αὐτὰ σιγῶ· καὶ γὰρ εἰδυίαισιν ἂν
ὑμῖν λέγοιμι· τἀν βροτοῖς δὲ πήματα
ἀκούσαθ', ὥς σφας νηπίους ὄντας τὸ πρὶν
ἔννους ἔθηκα καὶ φρενῶν ἐπηβόλους.
λέξω δέ, μέμψιν οὔτιν' ἀνθρώποις ἔχων,
ἀλλ' ὧν δέδωκ' εὔνοιαν ἐξηγούμενος·
οἳ πρῶτα μὲν βλέποντες ἔβλεπον μάτην,
κλύοντες οὐκ ἤκουον, ἀλλ' ὀνειράτων
ἀλίγκιοι μορφαῖσι τὸν μακρὸν βίον
ἔφυρον εἰκῇ πάντα, κοὔτε πλινθυφεῖς
δόμους προσείλους[10] ᾖσαν, οὐ ξυλουργίαν·

[1] [425-430] Badham. [2] δὴ M, δὲ recc.
[3] ἀκαμαντοδέτοις M, ἀδαμαντοδέτοις F[1].
[4] θεὸν M, θεῶν recc.

[†One other Titan god alone have I ere now beheld in distress, enthralled in torment by adamantine bonds—even Atlas, pre-eminent in mighty strength, who moaneth the while as he supports the vault of heaven upon his back.†]

And the waves of the sea utter a cry as they fall, the deep laments, the black abyss of Hades rumbles in response, and the streams of pure-flowing rivers lament thy piteous pain.

Prometheus

Nay, impute it not to pride nor yet to wilfulness that I am silent. Painful thoughts devour my heart as I behold myself maltreated thus. And yet who but I definitely assigned their prerogatives unto these upstart gods? But of this I speak not; for my tale would tell you naught save what ye know. But hearken to the miseries that beset mankind—how that they were witless erst and I made them to have sense and be endowed with reason. Nor will I speak to upbraid mankind, but to set forth the friendly purpose that inspired my boons.

First of all, though they had eyes to see, they saw to no avail; they had ears, but understood not; but, like to shapes in dreams, throughout their length of days, without purpose they wrought all things in confusion. Knowledge had they neither of houses built of bricks and turned to face the sun, nor yet of work in wood; but dwelt beneath the

[5] *ἅτλανθ' ὡς* M, *ἅτλανθ' ὃς* recc.: Halm. [*αἰὲν*] Halm.
[6] *ὑπείροχον* M recc., *ὑπέροχον* HB. [7] <*στέγων*> Wecklein.
[8] *βαθὺς* M, *βυθὸς* recc.
[9] *προσηλούμενον* with *ε* over *η* M, *προσελ.* most recc., *προυσελούμενον* Vat. 58, Reg. 155.
[10] *προσήλους* with *ει* over *η* M.

κατώρυχες δ᾽ ἔναιον ὥστ᾽ ἀήσυροι
μύρμηκες ἄντρων ἐν μυχοῖς ἀνηλίοις.
ἦν δ᾽ οὐδὲν αὐτοῖς οὔτε χείματος τέκμαρ
οὔτ᾽ ἀνθεμώδους ἦρος οὔτε καρπίμου
θέρους βέβαιον, ἀλλ᾽ ἄτερ γνώμης τὸ πᾶν
ἔπρασσον, ἔστε δή σφιν ἀντολὰς ἐγὼ
ἄστρων ἔδειξα τάς τε δυσκρίτους δύσεις.
καὶ μὴν ἀριθμόν, ἔξοχον σοφισμάτων,[1]
ἐξηῦρον[2] αὐτοῖς, γραμμάτων τε συνθέσεις,
μνήμην[3] ἁπάντων, μουσομήτορ᾽ ἐργάνην.[4]
κἄζευξα πρῶτος ἐν ζυγοῖσι κνώδαλα
ζεύγλαισι δουλεύοντα σάγμασίν[5] θ᾽, ὅπως
θνητοῖς μεγίστων διάδοχοι μοχθημάτων
γένοινθ᾽[6], ὑφ᾽ ἅρμα τ᾽ ἤγαγον φιληνίους
ἵππους, ἄγαλμα τῆς ὑπερπλούτου χλιδῆς.
θαλασσόπλαγκτα[7] δ᾽ οὔτις ἄλλος ἀντ᾽ ἐμοῦ
λινόπτερ᾽ ηὗρε[8] ναυτίλων[9] ὀχήματα.
τοιαῦτα μηχανήματ᾽ ἐξευρὼν τάλας
βροτοῖσιν, αὐτὸς οὐκ ἔχω σόφισμ᾽ ὅτῳ[10]
τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ.

ΧΟΡΟΣ

πέπονθας αἰκὲς[11] πῆμ᾽· ἀποσφαλεὶς φρενῶν
πλανᾷ, κακὸς δ᾽ ἰατρὸς ὥς τις ἐς νόσον
πεσὼν ἀθυμεῖς καὶ σεαυτὸν οὐκ ἔχεις
εὑρεῖν ὁποίοις φαρμάκοις ἰάσιμος.

ΠΡΟΜΗΘΕΥΣ

τὰ λοιπά μου κλύουσα θαυμάσῃ πλέον,

[1] νομισμάτων M, σοφισμάτων marg. m^1, Stob. *Ecl.* ii. 4. 2.
[2] ἐξεῦρον M, ἐξηῦρον Stob. *Ecl.* ii. 4. 2.
[3] μνήμην M, μνήμην θ᾽ m^1 and other MSS.
[4] ἐργαν . . . M, ἐργάτιν m^1 (in erasure) and other MSS., ἐργάνην Stob. *Ecl.* ii. 4. 2.

ground like swarming ants, in sunless caves. They had no sign either of winter or of flowery spring or of fruitful summer, whereon they could depend, but in everything they wrought without judgment, until such time as I taught them to discern the risings of the stars and their settings, ere this ill distinguishable.

Aye, and numbers, too, chiefest of sciences, I invented for them, and the combining of letters, creative mother of the Muses' arts, wherewith to hold all things in memory. I, too, first brought brute beasts beneath the yoke to be subject to the collar and the pack-saddle, that they might bear in men's stead their heaviest burdens; and to the chariot I harnessed horses and made them obedient to the rein, to be an adornment of wealth and luxury. 'Twas I and no one else that contrived the mariner's flaxen-winged car to roam the sea.

Wretched that I am—such are the inventions I devised for mankind, yet have myself no cunning wherewith to rid me of my present suffering.

CHORUS

Thou hast suffered sorrow and humiliation. Thou art forsaken of thy wits and art gone astray; and, like an unskilled leech, fallen ill, thou losest heart and canst not discover what remedies to minister to thine own disease.

PROMETHEUS

Hear but the rest and thou shalt wonder the

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[5] *σώμασίν*: Pauw. [6] *γένωνθ'*: Dawes.
[7] *θαλασσόπλακτα* M, *θαλασσόπλαγκτα* m.
[8] *εὗρε* M. [9] *ναυτιλόχων* M, *ναυτίλων* recc.
[10] *σοφισμάτων* M (*ὅτω* superscribed m[1]). [11] *ἀεικὲς*: Porson.

οἵας τέχνας τε καὶ πόρους ἐμησάμην.
τὸ μὲν μέγιστον, εἴ τις ἐς[1] νόσον πέσοι,
οὐκ ἦν ἀλέξημ' οὐδέν, οὔτε[2] βρώσιμον,
οὐ χριστόν, οὐδὲ πιστόν, ἀλλὰ φαρμάκων
χρείᾳ κατεσκέλλοντο, πρίν γ' ἐγώ σφισιν
ἔδειξα κράσεις ἠπίων ἀκεσμάτων,
αἷς τὰς ἁπάσας ἐξαμύνονται νόσους.
τρόπους τε πολλοὺς μαντικῆς ἐστοίχισα,
κἄκρινα πρῶτος ἐξ ὀνειράτων ἃ χρὴ
ὕπαρ γενέσθαι, κληδόνας τε δυσκρίτους
ἐγνώρισ' αὐτοῖς ἐνοδίους τε συμβόλους·
γαμψωνύχων τε πτῆσιν οἰωνῶν σκεθρῶς
διώρισ', οἵτινές τε δεξιοὶ φύσιν
εὐωνύμους τε, καὶ δίαιταν ἥντινα
ἔχουσ' ἕκαστοι, καὶ πρὸς ἀλλήλους τίνες
ἔχθραι τε καὶ στέργηθρα καὶ συνεδρίαι·
σπλάγχνων τε λειότητα, καὶ χροιὰν τίνα
ἔχουσ'[3] ἂν εἴη δαίμοσιν πρὸς ἡδονὴν
χολή,[4] λοβοῦ τε ποικίλην εὐμορφίαν·
κνίσῃ τε κῶλα συγκαλυπτὰ καὶ μακρὰν
ὀσφῦν πυρώσας δυστέκμαρτον ἐς τέχνην
ὥδωσα θνητούς, καὶ φλογωπὰ σήματα
ἐξωμμάτωσα, πρόσθεν ὄντ' ἐπάργεμα.
τοιαῦτα μὲν δὴ ταῦτ'· ἔνερθε δὲ χθονὸς
κεκρυμμέν' ἀνθρώποισιν ὠφελήματα,
χαλκόν, σίδηρον,[5] ἄργυρον, χρυσόν τε τίς
φήσειεν ἂν πάροιθεν ἐξευρεῖν ἐμοῦ;
οὐδείς, σάφ' οἶδα, μὴ μάτην φλῦσαι θέλων.
βραχεῖ δὲ μύθῳ πάντα[6] συλλήβδην μάθε,
πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως.

[1] εἰς M most recc., ἐς recc. [2] οὐδε M, οὔτε recc.
[3] ἔχοντ' : Wieseler. [4] χολῆς : Wieseler.

more at the arts and resources I devised. This first and foremost: if ever man fell ill, there was no defence—no healing food, no ointment, nor any draught—but for lack of medicine they wasted away, until I showed them how to mix soothing remedies wherewith they now ward off all their disorders. And I marked out many ways whereby they might read the future, and among dreams I first discerned which are destined to come true; and voices baffling interpretation I explained to them, and signs from meetings by the way. The flight of crook-taloned birds I distinguished clearly—which by nature are auspicious, which sinister—their various modes of life, their mutual feuds and loves, and their consortings; and the smoothness of their entrails, and what colour the gall must have to please the gods, and the speckled symmetry of the liver-lobe; and the thigh-bones, enwrapped in fat, and the long chine I burned and initiated mankind into an occult art. Also I cleared their vision to discern signs from flames, erstwhile obscure. So much then touching these arts. Now as to the benefits to men that lay concealed beneath the earth—bronze, iron, silver, and gold—who would claim to have discovered them before me? No one, I know full well, unless he were fain to babble idly. Hear the sum of the whole matter in the compass of one brief word—every art possessed by man comes from Prometheus.

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[5] *σίδαρον* M, *σίδηρον* recc. [6] *ταῦτα* M, *πάντα* recc.

ΧΟΡΟΣ

μή νυν βροτοὺς μὲν ὠφέλει καιροῦ πέρα,
σαυτοῦ δ' ἀκήδει δυστυχοῦντος· ὡς ἐγὼ
εὔελπίς εἰμι τῶνδέ σ' ἐκ δεσμῶν ἔτι
λυθέντα μηδὲν μεῖον ἰσχύσειν Διός.

ΠΡΟΜΗΘΕΥΣ

οὐ ταῦτα ταύτῃ Μοῖρά πω τελεσφόρος
κρᾶναι πέπρωται, μυρίαις δὲ πημοναῖς
δύαις τε καμφθεὶς ὧδε δεσμὰ φυγγάνω·
τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῷ.

ΧΟΡΟΣ

τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος;

ΠΡΟΜΗΘΕΥΣ

Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες.

ΧΟΡΟΣ

τούτων ἄρα Ζεύς ἐστιν ἀσθενέστερος;

ΠΡΟΜΗΘΕΥΣ

οὔκουν ἂν ἐκφύγοι γε τὴν πεπρωμένην.

ΧΟΡΟΣ

τί γὰρ πέπρωται Ζηνὶ πλὴν[1] ἀεὶ κρατεῖν;

ΠΡΟΜΗΘΕΥΣ

τοῦτ' οὐκέτ' ἂν[2] πύθοιο μηδὲ λιπάρει.

ΧΟΡΟΣ

ἦ πού τι σεμνόν ἐστιν ὃ ξυναμπέχεις.

[1] πρὶν M, πλὴν recc. [2] οὐκ ἂν οὖν M, οὐκέτ' ἂν QFK.

CHORUS

Do not then benefit mortals beyond due measure and yet be heedless of thine own distress ; forasmuch as I am of good hope that thou shalt yet be loosed from these bonds and have power no wise inferior to Zeus.

PROMETHEUS

Not thus, nor yet, is fulfilling Fate destined to bring this end to pass. When I have been bent by pangs and tortures infinite, thus only am I to escape my bondage. Art is feebler far than Necessity.

CHORUS

Who then is the steersman of Necessity ?

PROMETHEUS

The triform Fates and mindful Furies.

CHORUS

Can it be that Zeus hath lesser power than they ?

PROMETHEUS

Aye, in that at least he cannot escape what is foredoomed.

CHORUS

Why, what is foredoomed for Zeus save to hold eternal sway ?

PROMETHEUS

This thou must not learn as yet ; be not importunate.

CHORUS

'Tis some solemn secret, surely, that thou dost enshroud in mystery.

ΠΡΟΜΗΘΕΥΣ

ἄλλου λόγου μέμνησθε, τόνδε δ᾿ οὐδαμῶς
καιρὸς γεγωνεῖν, ἀλλὰ συγκαλυπτέος
ὅσον μάλιστα· τόνδε γὰρ σῴζων ἐγὼ
δεσμοὺς ἀεικεῖς καὶ δύας ἐκφυγγάνω.

ΧΟΡΟΣ

μηδάμ᾿ ὁ πάντα νέμων [στρ. α.
θεῖτ᾿ ἐμᾷ γνώμᾳ κράτος ἀντίπαλον Ζεύς,
μηδ᾿ ἐλινύσαιμι θεοὺς ὁσίαις θοί-
ναις ποτινισσομένα
βουφόνοις παρ᾿ Ὠκεανοῦ πατρὸς ἄσβεστον
πόρον,
μηδ᾿ ἀλίτοιμι λόγοις·
ἀλλά μοι τόδ᾿ ἐμμένοι καὶ μήποτ᾿ ἐκτακείη·

ἁδύ[1] τι θαρσαλέαις [ἀντ. α.
τὸν μακρὸν τείνειν βίον ἐλπίσι, φαναῖς
θυμὸν ἀλδαίνουσαν ἐν εὐφροσύναις. φρίσ-
σω δέ σε δερκομένα
μυρίοις μόχθοις διακναιόμενον – – ⏑ –.
Ζῆνα γὰρ οὐ τρομέων
ἰδίᾳ γνώμᾳ σέβῃ θνατοὺς ἄγαν, Προμηθεῦ.

φέρ᾿ ὅπως ἄχαρις χάρις,[2] ὦ φίλος· [στρ. β.
εἰπὲ ποῦ τίς[3] ἀλκά;
τίς ἐφαμερίων ἄρηξις; οὐδ᾿ ἐδέρχθης
ὀλιγοδρανίαν ἄκικυν,
ἰσόνειρον, ᾇ τὸ φωτῶν
ἀλαὸν γένος ἐμπεποδισμένον; οὔποτε – –
τὰν Διὸς ἁρμονίαν θνατῶν παρεξίασι βουλαί.

ἔμαθον τάδε σὰς προσιδοῦσ᾿[4] ὀλο- [ἀντ. β.
ὰς τύχας, Προμηθεῦ.

PROMETHEUS

Bethink ye of some other theme, for 'tis in no wise meet time to discourse of this. At every hazard this must be kept concealed; for 'tis by safeguarding it that I am to escape my ignominious bonds and outrage.

CHORUS

Never may Zeus, the dispenser of all things, set his power in conflict with my will, nor may I be slow to approach the gods, with holy sacrifices of oxen slain, by the side of the ceaseless stream of Oceanus, my sire; and may I not offend in speech; but may this rule abide in my heart and never fade away.

Sweet it is to pass all the length of life amid confident hopes, feeding fat the heart in glad festivities. But I shudder as I look on thee, racked by tortures infinite. For thou hast no fear of Zeus, Prometheus, but in self-will dost reverence mortals overmuch.

See now, my friend, how bootless was thy boon. Tell me, what succour for thee is there, and where, in creatures of a day? What aid? Didst thou not behold the helpless infirmity, no better than a dream, wherein the purblind generation of men is shackled? Never shall the counsels of mortal men transgress the ordering of Zeus.

This is the lesson I have learned from beholding the fate, Prometheus, that has wrought thy ruin.

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[1] ἡδύ : Hermann.

[2] χάρις ἄχαρις MSS. except N (ἄχαρις χάρις).

[3] τις M, τίς recc. [4] προϊδοῦσ' M, προσιδοῦσ' recc.

τὸ διαμφίδιον δέ μοι μέλος προσέπτα
τόδ' ἐκεῖνό θ' ὅ τ'[1] ἀμφὶ λουτρὰ
καὶ λέχος σὸν ὑμεναίουν
ἰότατι γάμων, ὅτε τὰν ὁμοπάτριον ἕδνοις
ἄγαγες Ἡσιόναν πείθων[2] δάμαρτα κοινόλεκτρον.

ΙΩ

τίς γῆ; τί γένος; τίνα φῶ λεύσσειν
τόνδε χαλινοῖς[3] ἐν πετρίνοισιν
χειμαζόμενον;
τίνος ἀμπλακίας ποινὰς ὀλέκῃ;
σήμηνον ὅποι
γῆς ἡ μογερὰ πεπλάνημαι.
ἆ ἆ, ἒ ἔ,[4]
χρίει τις αὖ με τὰν[5] τάλαιναν οἶστρος,[6]
εἴδωλον Ἄργου γηγενοῦς, ἄλευ' ἆ δᾶ·[7] φοβοῦμαι[8]
τὸν μυριωπὸν εἰσορῶσα βούταν.
ὁ δὲ πορεύεται δόλιον ὄμμ' ἔχων,
ὃν οὐδὲ κατθανόντα γαῖα κεύθει.
ἀλλ' ἐμὲ τὰν τάλαιναν
ἐξ ἐνέρων περῶν κυναγετεῖ,[9] πλανᾷ
τε νῆστιν ἀνὰ τὰν παραλίαν ψάμμαν.

ὑπὸ δὲ κηρόπακτος[10] ὀτοβεῖ δόναξ [στρ. α.
ἀχέτας ὑπνοδόταν νόμον·
ἰὼ ἰὼ πόποι,[11] ποῖ[12] μ' ἄγουσι τη-

[1] ἐκεῖν' ὅτε τότ' M, ἐκεῖνό τε ὅτ' or ἐκεῖνό θ' ὅτ' recc.: Vict.
[2] πείθων M, πιθὼν m^1.
[3] χαλινοῖσιν M, χαλινοῖς recc.
[4] ἆ ἆ ἕ ἕ M, ἆ ἆ ἔα ἔα most recc.
[5] με M, με τὰν recc.
[6] οἴστροις M, οἶστρος m^1.
[7] ἄλευ or ἄλευ' ἆ δᾶ M (blurred), ἀλευάδα schol. M recc.

And the difference in the strain stole into my thought—this strain and that, which, about thy bridal bed and bath, I raised to grace thy marriage, what time thou didst woo with gifts and win my sister Hesione to be thy wedded wife.

[*Enter Io*[1]

Io

What land is this? What people? By what name am I to call him I behold exposed to the tempest in bonds of rock? What offence hast thou committed that for penalty thou art doomed to destruction? Tell me to what region of the earth I have wandered in my wretchedness? Oh, oh! Again a gad-fly, phantom of earth-born Argus, stings me to my misery. Keep him aloof, O Earth! I am fearful when I behold that myriad-eyed herdsman. He travels onward with his crafty gaze upon me; nor even in death doth the earth conceal him, but passing from the shades he hounds me, the forlorn one, and drives me famished along the sands of the sea-shore.

And the clear-sounding wax-compacted pipe drones forth in accompaniment a slumberous strain. Alas, alas! Whither am I borne in my far-roaming

[1] In vase-paintings after the time of Aeschylus, and possibly due to his influence, Io was often represented as wearing horns to symbolize her transformation into a heifer. The pure beast-type was the rule in earlier vases.

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[8] φοβοῦμαι almost all MSS. [9] κυνηγετεῖ: Brunck.
[10] κηρόπλαστος: Meineke.
[11] ποῖ ποῖ π' οἱ π' ὀπ' οἱ M: Seidler. [12] πῇ M, ποῖ recc.

λέπλαγκτοι πλάναι[1];
τί ποτέ μ', ὦ Κρόνιε παῖ, τί ποτε ταῖσδ'
ἐνέζευξας εὑρὼν ἁμαρτοῦσαν ἐν
πημοναῖσιν; ἒ ἔ,[2]
οἰστρηλάτῳ δὲ δείματι
δειλαίαν παράκοπον ὧδε τείρεις;
πυρί <με>[3] φλέξον, ἢ χθονὶ κάλυψον, ἢ
ποντίοις[4] δάκεσι δὸς βοράν,
μηδέ μοι φθονήσῃς
εὐγμάτων, ἄναξ.
ἅδην με πολύπλανοι πλάναι
γεγυμνάκασιν, οὐδ' ἔχω μαθεῖν ὅπα[5]
πημονὰς ἀλύξω.
[6]κλύεις φθέγμα τᾶς βούκερω παρθένου;

ΠΡΟΜΗΘΕΥΣ

πῶς δ' οὐ κλύω τῆς οἰστροδινήτου κόρης,
τῆς Ἰναχείας; ἣ Διὸς θάλπει κέαρ
ἔρωτι, καὶ νῦν τοὺς ὑπερμήκεις δρόμους
Ἥρᾳ στυγητὸς πρὸς βίαν γυμνάζεται.

ΙΩ

πόθεν ἐμοῦ σὺ πατρὸς ὄνομ' ἀπύεις; [ἀντ. α.
εἰπέ μοι τᾷ μογερᾷ τίς ὤν;
τίς ἄρα μ', ὦ τάλας, τὰν τάλαιναν[7] ὧδ'
ἔτυμα προσθροεῖς;
θεόσυτόν[8] τε νόσον ὠνόμασας, ἃ
μαραίνει με χρίουσα κέντροις, <ἰώ>,[9]
φοιταλέοισιν,[10] ἒ ἔ.[11]

[1] πλάνοι M, πλάναι m[1].
[2] ἒ ἔ recc.
[3] <με> Elmsley.
[4] ποντίοισι M, ποντίοις recc.
[5] ὅπῃ: Schütz.

wandering course? Wherein, O son of Cronus, wherein hast thou found offence in me that thou hast bound me to this yoke of misery—ah me! and dost thus harass a wretched maiden to frenzy by the terror of the pursuing gad-fly? Consume me with fire, or hide me in the earth, or give me to the monsters of the deep to devour; and grudge me not, O Lord, the boon that I implore. Enough of discipline have my far-roaming wanderings taught me, and I cannot discern how to escape my sufferings. Dost thou hear the voice of the horned virgin?

Prometheus

How can I fail to hear the maiden frenzied by the gad-fly, the daughter of Inachus? She it is who fires the heart of Zeus with passion, and now, through Hera's hate, is disciplined perforce by wandering interminable.

Io

How comes it that thou voicest my father's name? Tell me, the hapless maid, who art thou, unhappy wretch, that thou thus rightly dost address the miserable maiden, and hast named the heaven-sent plague that wastes and stings me with its maddening goad. Ah me!

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[6] l. 588 given to Io by Elmsley, to Chorus by MSS.
[7] *ταλαίπωρον*: Wilam. [8] *θεόσσυτόν* most MSS., *θεόσυτόν* N.
[9] *κέντροισι*: *κέντροις, ἰώ* Reisig.
[10] *φοιταλέοισιν* most MSS., *φοιταλέοις* N. [11] *ἐ ἐ* M.

σκιρτημάτων δὲ νήστισιν
αἰκείαις[1] λαβρόσυτος[2] ἦλθον, <῞Ηρας>[3]
ἐπικότοισι μήδεσι δαμεῖσα. δυσ-
δαιμόνων δὲ τίνες οἵ, ἓ ἕ,
οἷ' ἐγὼ μογοῦσιν;
ἀλλά μοι τορῶς
τέκμηρον ὅ τι μ' ἐπαμμένει
παθεῖν, τί μῆχαρ,[4] ἢ τί φάρμακον νόσου,
δεῖξον, εἴπερ οἶσθα·
θρόει, φράζε τᾷ[5] δυσπλάνῳ παρθένῳ.

ΠΡΟΜΗΘΕΥΣ

λέξω τορῶς σοι πᾶν ὅπερ[6] χρῄζεις μαθεῖν,
οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἁπλῷ λόγῳ,
ὥσπερ δίκαιον πρὸς φίλους οἴγειν στόμα.
πυρὸς βροτοῖς δοτῆρ' ὁρᾷς Προμηθέα.

ΙΩ

ὦ κοινὸν ὠφέλημα θνητοῖσιν φανείς,
τλῆμον Προμηθεῦ, τοῦ δίκην πάσχεις τάδε;

ΠΡΟΜΗΘΕΥΣ

ἁρμοῖ πέπαυμαι τοὺς ἐμοὺς θρηνῶν πόνους.

ΙΩ

οὔκουν πόροις ἂν τήνδε δωρεὰν ἐμοί;

ΠΡΟΜΗΘΕΥΣ

λέγ' ἥντιν' αἰτῇ[7]· πᾶν γὰρ ἂν[8] πύθοιό μου.

ΙΩ

σήμηνον ὅστις ἐν φάραγγί σ' ὤχμασεν.

[1] *αἰκίαις*: Elmsley.
[2] *λαβρόσσυτος* most MSS., *λαβρόσυτος* N. [3] <῞Ηρας> Herm.

In frenzied bounds I come, driven by torturing hunger, victim of Hera's vengeful purpose. Who of the company of the unfortunate endure—ah me!—sufferings such as mine? Oh make plain to me what misery it is my fate yet to suffer, what remedy there is, or what cure, of my affliction. Reveal it, if thou hast the knowledge. Oh speak, declare it to the hapless, wandering virgin.

PROMETHEUS

I will tell thee plainly all that thou art fain to know, not weaving riddles, but in simple language, even as is right to open the lips to friends. Behold, I whom thou seest am Prometheus, that gave fire unto mankind.

IO

O thou who hast shown thyself a common benefactor of mankind, wretched Prometheus, for what reason dost thou suffer thus?

PROMETHEUS

I have but just now done with lamenting my own calamities.

IO

Thou wilt not then vouchsafe this boon to me?

PROMETHEUS

Say what boon it is that thou dost crave; for thou canst learn all from me.

IO

Tell me who hath bound thee fast in this ravine.

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[4] *τί μὴ χρὴ* M: *τί μῆχαρ, τί* Elmsley, *ἢ τί* I. Fr. Martin.
[5] *φράζετε* M, *φράζε τᾷ* recc.
[6] *ὅτι*: *ὅπερ* Porson from *Et. Mag.* 762. 30.
[7] *αἰτεῖ* M, *αἰτῇ* m.
[8] *γὰρ οὖν* M, *γὰρ ἂν* Pγρ.

ΠΡΟΜΗΘΕΥΣ

βούλευμα μὲν τὸ Δῖον, Ἡφαίστου δὲ χείρ.

ΙΩ

ποινὰς δὲ ποίων ἀμπλακημάτων τίνεις;

ΠΡΟΜΗΘΕΥΣ

τοσοῦτον ἀρκῶ σοι σαφηνίσας[1] μόνον.

ΙΩ

καὶ πρός γε τούτοις τέρμα τῆς ἐμῆς πλάνης
δεῖξον, τίς ἔσται τῇ ταλαιπώρῳ χρόνος.

ΠΡΟΜΗΘΕΥΣ

τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε.

ΙΩ

μήτοι με κρύψῃς τοῦθ' ὅπερ μέλλω παθεῖν.

ΠΡΟΜΗΘΕΥΣ

ἀλλ' οὐ μεγαίρω τοῦδέ σοι[2] δωρήματος.

ΙΩ

τί δῆτα μέλλεις μὴ οὐ[3] γεγωνίσκειν τὸ πᾶν;

ΠΡΟΜΗΘΕΥΣ

φθόνος μὲν οὐδείς, σὰς δ' ὀκνῶ θρᾶξαι φρένας.

ΙΩ

μή μου προκήδου μᾶσσον ὡς ἐμοὶ γλυκύ.

[1] σαφηνῆσαι changed to σαφηνίσαι M: Linwood.
[2] τοῦδε τοῦ: Turn. [3] μὴ M, μὴ οὐ m.

PROMETHEUS

Zeus by his will, Hephaestus by his hand.

IO

And of what manner of offence dost thou pay the penalty?

PROMETHEUS

It sufficeth that I have made clear to thee thus much and no more.

IO

Nay, reveal besides the goal of my wandering—what time is set for wretched me.

PROMETHEUS

Ignorance of this were better for thee than to know thereof.

IO

Do not, I pray thee, hide from me what I am doomed to suffer.

PROMETHEUS

Nay, 'tis not that I am loath to grant this boon to thee.

IO

Why then this thy reluctance to tell me all?

PROMETHEUS

I am nothing loath; but I shrink to crush thy heart.

IO

Be not more kind to me than I myself desire.

ΠΡΟΜΗΘΕΥΣ

ἐπεὶ προθυμῇ, χρὴ λέγειν· ἄκουε δή.

ΧΟΡΟΣ

μήπω γε· μοῖραν δ' ἡδονῆς κἀμοὶ πόρε.
τὴν τῆσδε πρῶτον ἱστορήσωμεν νόσον,
αὐτῆς λεγούσης τὰς πολυφθόρους τύχας·
τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πάρα.

ΠΡΟΜΗΘΕΥΣ

σὸν ἔργον, Ἰοῖ, ταῖσδ' ὑπουργῆσαι χάριν,
ἄλλως τε πάντως καὶ κασιγνήταις πατρός.
ὡς τἀποκλαῦσαι κἀποδύρασθαι τύχας
ἐνταῦθ', ὅπου[1] μέλλοι τις οἴσεσθαι δάκρυ
πρὸς τῶν κλυόντων, ἀξίαν τριβὴν ἔχει.

ΙΩ

οὐκ οἶδ' ὅπως ὑμῖν ἀπιστῆσαί με χρή,
σαφεῖ δὲ μύθῳ πᾶν ὅπερ προσχρῄζετε
πεύσεσθε· καίτοι καὶ λέγουσ' αἰσχύνομαι[2]
θεόσσυτον χειμῶνα καὶ διαφθορὰν
μορφῆς, ὅθεν μοι σχετλίᾳ προσέπτατο.
αἰεὶ γὰρ ὄψεις ἔννυχοι πωλεύμεναι
ἐς παρθενῶνας τοὺς ἐμοὺς παρηγόρουν
λείοισι μύθοις "ὦ μέγ' εὔδαιμον[3] κόρη,
τί παρθενεύει δαρόν, ἐξόν σοι γάμου
τυχεῖν μεγίστου; Ζεὺς γὰρ ἱμέρου βέλει
πρὸς σοῦ τέθαλπται καὶ συναίρεσθαι Κύπριν
θέλει· σὺ δ', ὦ παῖ, μὴ 'πολακτίσῃς λέχος
τὸ Ζηνός, ἀλλ' ἔξελθε πρὸς Λέρνης βαθὺν

[1] ὅπου most MSS., ὅποι P²B², ὅπῃ QKL.
[2] αἰσχύνομαι m N, ὀδύρομαι M and most MSS.
[3] εὐδαίμων M, εὔδαιμον m.

PROMETHEUS

Since thou art bent to have it so, speak I must. Hear me then.

CHORUS

Nay, not yet. Grant us too a portion of the pleasure. Let us first inquire the story of her affliction and let her with her own lips relate the events that brought upon her sore calamity. Then let her be instructed by thee as to the toils still to come.

PROMETHEUS

'Tis for thee, Io, to grant this favour unto them—and for this cause above all, that they are the sisters of thy sire. For 'tis worth the while to indulge in weeping and in wailing over evil fortunes when one is like to win the tribute of a tear from the listener.

IO

I know not how I may refuse you. Ye shall learn in truthful speech all that ye would further know. Yet I am ashamed even in telling of the storm of calamity sent of Heaven, of the marring of my form, and of the source whence it swooped upon me, wretched that I am.

For visions of the night, ever haunting my virgin bower, sought to beguile me with seductive words, saying: "O damsel greatly blest of fortune, why tarry in thy maidenhood so long when it is within thy power to win a union of the highest? Zeus is inflamed by thee with passion's dart and is eager to unite in love with thee. Do thou, my child, not spurn the bed of Zeus, but go thou forth to Lerna's meadow land of pastures deep and to thy

λειμῶνα, ποίμνας βουστάσεις τε πρὸς πατρός,
ὡς ἂν τὸ Δῖον ὄμμα λωφήσῃ πόθου."
τοιοῖσδε πάσας εὐφρόνας ὀνείρασι
συνειχόμην δύστηνος, ἔστε δὴ πατρὶ
ἔτλην γεγωνεῖν νυκτίφοιτ'[1] ὀνείρατα.
ὁ δ' ἔς τε Πυθὼ κἀπὶ Δωδώνης πυκνοὺς
θεοπρόπους ἴαλλεν, ὡς μάθοι τί χρὴ
δρῶντ' ἢ λέγοντα δαίμοσιν πράσσειν φίλα.[2]
ἧκον δ' ἀναγγέλλοντες αἰολοστόμους
χρησμοὺς ἀσήμους δυσκρίτως τ' εἰρημένους.
τέλος δ' ἐναργὴς βάξις ἦλθεν Ἰνάχῳ
σαφῶς ἐπισκήπτουσα καὶ μυθουμένη
ἔξω δόμων τε καὶ πάτρας ὠθεῖν ἐμέ,
ἄφετον ἀλᾶσθαι γῆς ἐπ' ἐσχάτοις ὅροις·
κεἰ μὴ θέλοι, πυρωπὸν[3] ἐκ Διὸς μολεῖν
κεραυνόν, ὃς πᾶν ἐξαϊστώσοι[4] γένος.
τοιοῖσδε πεισθεὶς Λοξίου μαντεύμασιν
ἐξήλασέν με κἀπέκλησε δωμάτων
ἄκουσαν ἄκων· ἀλλ' ἐπηνάγκαζέ νιν
Διὸς χαλινὸς πρὸς βίαν πράσσειν τάδε.
εὐθὺς δὲ μορφὴ καὶ φρένες διάστροφοι
ἦσαν, κεραστὶς δ', ὡς ὁρᾶτ', ὀξυστόμῳ
μύωπι χρισθεῖσ' ἐμμανεῖ σκιρτήματι
ᾖσσον πρὸς εὔποτόν τε Κερχνείας ῥέος
Λέρνης τε κρήνην[5]· βουκόλος δὲ γηγενὴς
ἄκρατος ὀργὴν Ἄργος ὡμάρτει, πυκνοῖς
ὄσσοις δεδορκὼς τοὺς ἐμοὺς κατὰ στίβους.
ἀπροσδόκητος δ' αὐτὸν ἀφνίδιος[6] μόρος
τοῦ ζῆν ἀπεστέρησεν. οἰστροπλὴξ δ' ἐγὼ
μάστιγι θείᾳ γῆν πρὸ[7] γῆς ἐλαύνομαι.
κλύεις τὰ πραχθέντ'· εἰ δ' ἔχεις εἰπεῖν ὅ τι[8]

[1] νυκτίφαντ' M, νυκτίφοιτ' recc. [2] φίλῳ M, φίλα m[1].

father's flocks and where his cattle browse, that so the eye of Zeus may find respite from its longing."

By such dreams was I, to my distress, beset night after night, until at last I gained courage to tell my father of the dreams that haunted me. And he sent many a messenger to Pytho and Dodona-ward that he might discover what deed or word of his would find favour with the gods. But they returned with report of oracles, riddling, obscure, and darkly worded. But at the last there came an unmistakable utterance unto Inachus, charging and commanding him clearly that he must thrust me forth from home and native land to roam at large to the remotest confines of the earth; and, if he would not, a fiery thunderbolt should come from Zeus that would utterly bring to naught his whole race.

Yielding obedience to such prophetic utterances of Loxias, he drove me forth and barred me from his house, against his will and mine; but the curb of Zeus constrained him so to act perforce. Forthwith my form and mind were distorted, and with horns, as ye see, upon my front, stung by a sharp-fanged gad-fly I rushed with frantic bounds to Cerchnea's sweet stream and Lerna's spring. But the earth-born herdsman, untempered in his rage, even Argus, followed ever close upon me, peering with his many eyes upon my steps. But a sudden death reft him of life at unawares; while I, still tormented by the gad-fly, am driven on from land to land before the heaven-sent scourge.

Such is the tale of what befel; and if thou canst

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[3] πυρωτὸν M, πυρωπὸν recc. [4] ἐξαΐστώσει: Blomfield.
[5] ἄκρην τε: Canter. [6] αἰφνίδιος: Elmsley.
[7] πρὸ most MSS., πρὸς m LN.
[8] ἔτι most MSS., ὅτι V[1] Aldina.

λοιπὸν πόνων, σήμαινε· μηδέ μ' οἰκτίσας
ξύνθαλπε μύθοις ψευδέσιν· νόσημα γὰρ
αἴσχιστον εἶναί φημι συνθέτους λόγους.

ΧΟΡΟΣ

ἔα ἔα, ἄπεχε, φεῦ·
οὔπότ' οὔποτ' ηὔχουν[1] <ὧδε>[2] ξένους
μολεῖσθαι λόγους εἰς ἀκοὰν ἐμάν,
οὐδ' ὧδε δυσθέατα καὶ[3] δύσοιστα
πήματα, λύματα, [δείματα][4] ἀμ-
φάκει[5] κέντρῳ τύψειν[6] ψυχὰν ἐμάν.
ἰὼ [ἰὼ][7] μοῖρα μοῖρα,
πέφρικ' εἰσιδοῦσα[8] πρᾶξιν Ἰοῦς.

ΠΡΟΜΗΘΕΥΣ

πρῴ γε στενάζεις καὶ φόβου πλέα τις εἶ·
ἐπίσχες ἔστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς.

ΧΟΡΟΣ

λέγ', ἐκδίδασκε· τοῖς νοσοῦσί τοι γλυκὺ
τὸ λοιπὸν ἄλγος προυξεπίστασθαι τορῶς.

ΠΡΟΜΗΘΕΥΣ

τὴν πρίν γε χρείαν[9] ἠνύσασθ' ἐμοῦ πάρα
κούφως· μαθεῖν γὰρ τῆσδε πρῶτ' ἐχρῄζετε
τὸν ἀμφ' ἑαυτῆς ἆθλον ἐξηγουμένης·
τὰ λοιπὰ νῦν ἀκούσαθ', οἷα χρὴ πάθη
τλῆναι πρὸς Ἥρας τήνδε τὴν νεάνιδα.
σύ τ', Ἰνάχειον σπέρμα, τοὺς ἐμοὺς λόγους
θυμῷ βάλ',[10] ὡς ἂν τέρματ' ἐκμάθῃς ὁδοῦ.

[1] ηὐχόμην M, ηὔχουν schol. M recc.
[2] <ὧδε> Wilam. (as second word, Weckl.).
[3] δυσθέατα M, δυσθέατα καὶ recc.

declare what toils still remain, oh reveal them. Do not, of thy pity, seek to cozen me by words untrue; for foulest of plagues do I account dissembling words.

CHORUS

Ah, ah, avaunt, alas! Never, oh never, did I dream that words so strange would greet mine ears; nor yet that sufferings so grievous to look upon, aye and so grievous to endure, a tale of outrage, would smite my soul as with double-pronged goad. Alas, O Fate, O Fate, I shudder at beholding the plight that hath befallen Io.

PROMETHEUS

Too soon thou makest lament and art full of fear. Forbear until thou hast learned the rest as well.

CHORUS

Proceed, tell all. To the sick 'tis solace clearly to know beforehand what pain still awaiteth them.

PROMETHEUS

Your former request ye lightly gained from me; for ye desired first of all to learn from her own lips the story of her ordeal. Hear now the sequel, the sufferings this maid is fated to endure at Hera's hand. And do thou, offspring of Inachus, lay to heart my words that thou mayest learn the goal of thy wanderings.

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[4] [δείματα] Herm. [5] ἀμφήκει : Weil. [6] ψύχειν : Wilam.
[7] [ἰὼ] Weil. [8] ἐσιδοῦσα M, εἰσιδοῦσα recc.
[9] χρεῖαν τ' M, χρείαν recc. [10] μάθ' M, βάλ' recc.

πρῶτον μὲν ἐνθένδ' ἡλίου πρὸς ἀντολὰς
στρέψασα σαυτὴν στεῖχ' ἀνηρότους γύας·
Σκύθας δ' ἀφίξῃ νομάδας, οἳ πλεκτὰς στέγας
πεδάρσιοι ναίουσ'[1] ἐπ' εὐκύκλοις ὄχοις,
ἑκηβόλοις τόξοισιν ἐξηρτυμένοι[2]·
οἷς μὴ πελάζειν, ἀλλ' ἁλιστόνοις πόδας[3]
χρίμπτουσα ῥαχίαισιν ἐκπερᾶν χθόνα.
λαιᾶς δὲ χειρὸς οἱ σιδηροτέκτονες
οἰκοῦσι Χάλυβες, οὓς φυλάξασθαί σε χρή.
ἀνήμεροι γὰρ οὐδὲ πρόσπλατοι[4] ξένοις.
ἥξεις δ' Ὑβριστὴν ποταμὸν οὐ ψευδώνυμον,
ὃν μὴ περάσῃς, οὐ γὰρ εὔβατος περᾶν,
πρὶν ἂν πρὸς αὐτὸν Καύκασον μόλῃς, ὀρῶν
ὕψιστον, ἔνθα ποταμὸς ἐκφυσᾷ μένος
κροτάφων ἀπ' αὐτῶν. ἀστρογείτονας δὲ χρὴ
κορυφὰς ὑπερβάλλουσαν ἐς μεσημβρινὴν
βῆναι κέλευθον, ἔνθ' Ἀμαζόνων στρατὸν
ἥξεις στυγάνορ', αἳ Θεμίσκυράν ποτε
κατοικιοῦσιν[5] ἀμφὶ Θερμώδονθ', ἵνα
τραχεῖα πόντου Σαλμυδησσία γνάθος
ἐχθρόξενος ναύταισι, μητρυιὰ[6] νεῶν·
αὗταί σ' ὁδηγήσουσι καὶ μάλ' ἀσμένως.
ἰσθμὸν δ' ἐπ' αὐταῖς στενοπόροις λίμνης πύλαις
Κιμμερικὸν ἥξεις, ὃν θρασυσπλάγχνως σε χρὴ
λιποῦσαν αὐλῶν' ἐκπερᾶν Μαιωτικόν·
ἔσται δὲ θνητοῖς εἰσαεὶ λόγος μέγας
τῆς σῆς πορείας, Βόσπορος δ' ἐπώνυμος

[1] νέουσ' M, ναίουσ' recc.
[2] ἐξηρτημένοι most mss., ἐξηρτυμένοι Q^1.
[3] γύποδας M, ων over ας m^1 : Turn.
[4] πρόσπλαστοι : Elmsley.
[5] κατοικοῦσιν M, κατοικιοῦσιν m^1.
[6] μητρυὰ M, μητρυιὰ m^1.

First, from this spot, turn thyself toward the rising sun and wend thy steps over untilled plains; and thou shalt reach the Scythian nomads, who dwell, perched aloft, in wattled houses on strong-wheeled wains, and are accoutred with far-darting bows. Approach them not, but keeping thy feet nigh the rugged strand, whereon the sea breaks with a roar, pass on beyond their land. On the left hand dwell the workers in iron, the Chalybes, and of them thou must beware, since they are savage and not to be approached by strangers. Then thou shalt reach the river Hybristes,[1] which does not belie its name. Do not cross this—for it is hard to cross—until thou comest to Caucasus itself, loftiest of mountains, where from its very brows the river pours out its might in fury. Over its crests, which neighbour the stars, thou must pass and enter upon a southward course, wherein thou shalt reach the host of the Amazons, who loathe all men. They shall in time to come inhabit Themiscyra on the Thermodon, where, fronting the sea, is Salmydessus' rugged jaw, evil host of mariners, step-dame of ships. The Amazons will guide thee on thy way right gladly. Next, just at the narrow portals of the mere, thou shalt reach the Cimmerian isthmus. This thou must leave with stout heart and pass through the channel of Maeotis; and ever after among mankind there shall be great mention of thy passing, and it shall be called after thee the

[1] Ὑβριστής, "Violent," from ὕβρις, "violence."

κεκλήσεται. λιποῦσα δ' Εὐρώπης πέδον
ἤπειρον ἥξεις Ἀσιάδ'. ἆρ' ὑμῖν δοκεῖ
ὁ τῶν θεῶν τύραννος ἐς τὰ πάνθ' ὁμῶς
βίαιος εἶναι; τῇδε γὰρ θνητῇ θεὸς
χρῄζων μιγῆναι τάσδ' ἐπέρριψεν πλάνας.
πικροῦ δ' ἔκυρσας, ὦ κόρη, τῶν σῶν γάμων
μνηστῆρος. οὓς γὰρ νῦν ἀκήκοας λόγους,
εἶναι δόκει σοι μηδέπω 'ν[1] προοιμίοις.

ΙΩ

ἰώ μοί μοι, ἓ ἕ.

ΠΡΟΜΗΘΕΥΣ

σὺ δ' αὖ κέκραγας κἀναμυχθίζῃ; τί που
δράσεις, ὅταν τὰ λοιπὰ πυνθάνῃ κακά;

ΧΟΡΟΣ

ἦ γάρ τι λοιπὸν τῇδε πημάτων ἐρεῖς;

ΠΡΟΜΗΘΕΥΣ

δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης.

ΙΩ

τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει
ἔρριψ' ἐμαυτὴν τῆσδ' ἀπὸ στύφλου πέτρας,
ὅπως πέδοι[2] σκήψασα τῶν πάντων πόνων
ἀπηλλάγην; κρεῖσσον γὰρ εἰσάπαξ θανεῖν
ἢ τὰς ἁπάσας ἡμέρας πάσχειν κακῶς.

[1] μηδ ἐπῶν: Turn. [2] πέδω: Dindorf.

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[1] Βόσπορος, by popular etymology derived from βοῦς and πόρος, "passing of the cow" (cp. *Ox-ford*), is, according to Wecklein, a Thracian form of Φωσφόρος, "light-bearing," an epithet of the goddess Hecate. The dialectal form, once

Bosporus.[1] Then, leaving the soil of Europe, thou shalt come to the Asian continent.

Doth it not seem to you that the tyrant of the gods is violent in all his ways alike? For this god, desirous of union with this mortal maid, has imposed upon her these wanderings. Maiden, thou hast gained a suitor for thy hand whom thou hast cause to rue. As to the tale thou now hast heard—believe that it has not even reached the prelude.

IO

Ah me, ah me, alas!

PROMETHEUS

What! Dost again cry out and groan? What wilt thou do, I wonder, when thou hast learned the sufferings still in store for thee?

CHORUS

What! Can it be that thou hast sufferings still left to recount to her?

PROMETHEUS

Aye, a tempestuous sea of calamitous distress.

IO

What gain have I then in life? Why did I not hurl myself amain from this rugged rock, that so I had been dashed to earth and freed from all my sufferings? Better it were to die once for all than linger out all my days in misery.

misunderstood, was then, it is conjectured, transferred from the Thracian (cp. *Pers.* 746) to the Crimean strait. In the *Suppliants* Aeschylus makes Io cross the *Thracian* Bosporus.

ΠΡΟΜΗΘΕΥΣ

ἦ δυσπετῶς[1] ἂν τοὺς ἐμοὺς ἄθλους φέροις,
ὅτῳ θανεῖν μέν ἐστιν οὐ πεπρωμένον·
αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγή·
νῦν δ' οὐδέν ἐστι τέρμα μοι προκείμενον
μόχθων, πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος.

ΙΩ

ἦ γάρ ποτ' ἔστιν ἐκπεσεῖν ἀρχῆς Δία;

ΠΡΟΜΗΘΕΥΣ

ἥδοι' ἄν,[2] οἶμαι, τήνδ' ἰδοῦσα συμφοράν.

ΙΩ

πῶς δ' οὐκ ἄν, ἥτις ἐκ Διὸς πάσχω κακῶς;

ΠΡΟΜΗΘΕΥΣ

ὡς τοίνυν ὄντων τῶνδέ σοι μαθεῖν[3] πάρα.

ΙΩ

πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται;

ΠΡΟΜΗΘΕΥΣ

πρὸς αὐτὸς αὑτοῦ κενοφρόνων βουλευμάτων.

ΙΩ

ποίῳ τρόπῳ; σήμηνον, εἰ μή τις βλάβη.

ΠΡΟΜΗΘΕΥΣ

γαμεῖ γάμον τοιοῦτον ᾧ ποτ' ἀσχαλᾷ.

[1] ἡδυπετῶς changed to ἠδυπετῶς M, ἦ δυσπετῶς recc.
[2] ἥδοιμ' ἂν most MSS., ἥδοι' ἂν HN.

PROMETHEUS

Ah, hardly would'st thou bear my agonies to whom it is not foredoomed to die; for death had freed me from my sufferings. But now no limit to my tribulations has been appointed till Zeus be hurled from his sovereignty.

IO

What! Shall Zeus one day be hurled from his dominion?

PROMETHEUS

Thou wouldst rejoice, I trow, to see that happen.

IO

How should I not, since 'tis at the hand of Zeus I suffer ill?

PROMETHEUS

Then thou mayest assure thyself that these things are so.

IO

By whom shall he be despoiled of the sceptre of his sovereignty?

PROMETHEUS

By himself and his own empty-headed purposes.

IO

In what wise? Oh tell me, if there be no harm in telling.

PROMETHEUS

He shall make a marriage that shall one day cause him ruth.

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[3] *μαθεῖν σοι* (*ν σοι* in erasure M) most MSS., *σοι μαθεῖν* N.

ΙΩ

θέορτον, ἢ βρότειον; εἰ ῥητόν, φράσον.

ΠΡΟΜΗΘΕΥΣ

τί δ' ὅντιν'; οὐ γὰρ ῥητὸν αὐδᾶσθαι τόδε.

ΙΩ

ἦ πρὸς δάμαρτος ἐξανίσταται θρόνων;

ΠΡΟΜΗΘΕΥΣ

ἣ τέξεταί γε παῖδα φέρτερον πατρός.

ΙΩ

οὐδ' ἔστιν αὐτῷ τῆσδ' ἀποστροφὴ τύχης;

ΠΡΟΜΗΘΕΥΣ

οὐ δῆτα, πλὴν ἔγωγ' ἂν ἐκ δεσμῶν λυθείς.

ΙΩ

τίς οὖν ὁ λύσων ἐστὶν ἄκοντος Διός;

ΠΡΟΜΗΘΕΥΣ

τῶν σῶν τιν' αὐτὸν[1] ἐγγόνων εἶναι χρεών.

ΙΩ

πῶς εἶπας; ἦ 'μὸς παῖς σ' ἀπαλλάξει κακῶν;

ΠΡΟΜΗΘΕΥΣ

τρίτος γε γένναν πρὸς δέκ' ἄλλαισιν γοναις.

ΙΩ

ἥδ' οὐκέτ' εὐξύμβλητος ἡ χρησμῳδία.

[1] αὐτῶν M, αὐτὸν recc.

Io

With one divine of birth or with a mortal? If it may be told, speak out.

Prometheus

Why ask with whom? Of this I may not speak.

Io

Is it by his consort that he shall be dethroned?

Prometheus

Aye, since she shall bear a son mightier than his sire.

Io

And hath he no means to avert this doom?

Prometheus

No, none—except it were I, released from bondage.

Io

Who then is to loose thee against the will of Zeus?

Prometheus

It is to be one of thine own lineage.

Io

How sayest thou? A child of mine release thee from thy misery?

Prometheus

Even so—the third in descent after ten generations.

Io

Here it is beyond my power easily to grasp the purport of thy prophecy.

ΠΡΟΜΗΘΕΥΣ

καὶ μηδὲ σαυτῆς[1] ἐκμαθεῖν ζήτει πόνους.

ΙΩ

μή μοι προτείνων κέρδος εἶτ᾽ ἀποστέρει.

ΠΡΟΜΗΘΕΥΣ

δυοῖν λόγοιν σε θατέρῳ δωρήσομαι.

ΙΩ

ποίοιν; πρόδειξον, αἵρεσίν τ᾽ ἐμοὶ δίδου.

ΠΡΟΜΗΘΕΥΣ

δίδωμ᾽· ἑλοῦ γάρ, ἢ πόνων τὰ λοιπά σοι
φράσω σαφηνῶς, ἢ τὸν ἐκλύσοντ᾽ ἐμέ.

ΧΟΡΟΣ

τούτων σὺ τὴν μὲν τῇδε, τὴν δ᾽ ἐμοὶ χάριν
θέσθαι θέλησον, μηδ᾽ ἀτιμάσῃς λόγου[2]·
καὶ τῇδε μὲν γέγωνε τὴν λοιπὴν πλάνην,
ἐμοὶ δὲ τὸν λύσοντα· τοῦτο γὰρ ποθῶ.

ΠΡΟΜΗΘΕΥΣ

ἐπεὶ προθυμεῖσθ᾽, οὐκ ἐναντιώσομαι
τὸ μὴ οὐ[3] γεγωνεῖν πᾶν ὅσον προσχρῄζετε.
σοὶ πρῶτον, Ἰοῖ, πολύδονον πλάνην φράσω,
ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν.
ὅταν περάσῃς ῥεῖθρον ἠπείροιν[4] ὅρον,
πρὸς ἀντολὰς φλογῶπας ἡλιοστιβεῖς[5]
. . . .

[1] σαυτῆς τ᾽ M, σαυτῆς recc. [2] λόγους: Elmsley.
[3] μὴ M, μὴ οὐ m. [4] ἠπείρων: Herwerden.

PROMETHEUS

Aye, and so seek not to learn the full extent of thine own sufferings.

IO

Do not proffer me a boon and then withdraw it.

PROMETHEUS

I will present thee with one or other of two tales.

IO

What two? Set them forth and offer me the choice.

PROMETHEUS

I make the offer: so take thy choice whether I shall reveal the sufferings still in store for thee or who is to be my deliverer.

CHORUS

Consent to bestow on her the one of these favours, and on me the other; and deny me not the tale. To her, tell of her further wanderings; to me, who is to deliver thee—for this I am fain to know.

PROMETHEUS

Well, since ye art bent thereon, I will not refuse to proclaim all ye still crave to know. First, to thee, Io, will I declare thy much-vexed wandering, and do thou engrave it on the recording tablets of thy mind.

When thou hast crossed the stream that bounds the two continents, toward the flaming east, where

[5] Lacuna of one or more lines (there is no main clause): Brunck, Heath.

πόντου[1] περῶσα φλοῖσβον, ἔστ᾽ ἂν ἐξίκῃ
πρὸς Γοργόνεια πεδία Κισθήνης, ἵνα
αἱ Φορκίδες ναίουσι δηναιαὶ κόραι
τρεῖς κυκνόμορφοι, κοινὸν ὄμμ᾽ ἐκτημέναι,
μονόδοντες,[2] ἃς οὔθ᾽ ἥλιος προσδέρκεται
ἀκτῖσιν οὔθ᾽ ἡ νύκτερος μήνη ποτέ.
πέλας δ᾽ ἀδελφαὶ τῶνδε τρεῖς κατάπτεροι,
δρακοντόμαλλοι Γοργόνες βροτοστυγεῖς,
ἃς θνητὸς οὐδεὶς εἰσιδὼν ἕξει πνοάς.
τοιοῦτο μέν σοι τοῦτο φρούριον λέγω·
ἄλλην δ᾽ ἄκουσον δυσχερῆ θεωρίαν·
ὀξυστόμους[3] γὰρ Ζηνὸς ἀκραγεῖς κύνας
γρῦπας φύλαξαι, τόν τε μουνῶπα[4] στρατὸν
᾽Αριμασπὸν ἱπποβάμον᾽, οἳ χρυσόρρυτον
οἰκοῦσιν ἀμφὶ νᾶμα Πλούτωνος πόρου·[5]
τούτοις σὺ μὴ πέλαζε. τηλουρὸν δὲ γῆν
ἥξεις, κελαινὸν φῦλον, οἳ πρὸς ἡλίου
ναίουσι πηγαῖς, ἔνθα ποταμὸς Αἰθίοψ.
τούτου παρ᾽ ὄχθας ἕρφ᾽, ἕως ἂν ἐξίκῃ
καταβασμόν, ἔνθα Βιβλίνων[6] ὀρῶν ἄπο
ἵησι σεπτὸν Νεῖλος εὔποτον ῥέος.
οὗτός σ᾽ ὁδώσει[7] τὴν τρίγωνον ἐς χθόνα
Νειλῶτιν, οὗ δὴ τὴν μακρὰν ἀποικίαν,
᾽Ιοῖ, πέπρωται σοί τε καὶ τέκνοις κτίσαι.
τῶν δ᾽ εἴ τί σοι ψελλόν τε καὶ δυσεύρετον,
ἐπαναδίπλαζε καὶ σαφῶς ἐκμάνθανε·
[8]σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι.

[1] *πόντον* M, *πόντου* recc. [2] *μονώδοντες* M, *μονόδοντες* recc.
[3] *ὀξυστόμου* with *s* superscr. M.
[4] *μουνῶπα* M, *μουνώπαν* m¹.

walks the sun, ... crossing the surging sea until thou reachest the Gorgonean plains of Cisthene, where dwell the daughters of Phorcys, ancient maids, in number three, of shape like swans, possessing one eye amongst them and a single tooth; upon them neither doth the sun with his beams look down, nor ever the nightly moon. And near them are their winged sisters three, the snake-haired Gorgons, loathed of mankind, whom no one of mortal kind shall look upon and still draw breath. Such is the peril that I bid thee guard against. But now hearken to another and a fearsome spectacle. Beware the sharp-beaked hounds of Zeus that bark not, the gryphons, and the one-eyed Arimaspian folk, mounted on horses, who dwell about the flood of Pluto's[1] stream that flows with gold. Approach them not. Then thou shalt come to a far-off country of a swart race that dwells by the waters of the sun, where is the river Aethiop. Follow up along its banks till thou reach the cataract, where, from the Bybline mountains, Nile sends forth his hallowed and sweet stream. He will conduct thee on thy way to the three-angled land of Nilotis, where, at last, it is ordained for thee, O Io, and for thy children to found thy far-off colony.

If aught of this is indistinct to thee and hard to understand, do thou question me yet again, and gain a clear account; for I have more leisure than I crave.

[1] Πλούτων is an abbreviation of Πλουτοδότης or Πλουτοδοτήρ, "giver of wealth"; hence the apparent confusion with Πλοῦτος.

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[5] πόρον M, πόρου schol. M recc.

[6] βιβλίνων M, βυβλίνων recc.

[7] οὗτοσσε δώσει M changed to οὕτως σ' ὁδώσει.

[8] l. 818, omitted in M, supplied by m.

ΧΟΡΟΣ

εἰ μέν τι τῇδε λοιπὸν ἢ παρειμένον
ἔχεις γεγωνεῖν τῆς πολυφθόρου πλάνης,
λέγ᾽· εἰ δὲ πάντ᾽ εἴρηκας, ἡμῖν αὖ χάριν
δὸς ἥνπερ[1] αἰτούμεσθα, μέμνησαι δέ που.

ΠΡΟΜΗΘΕΥΣ

τὸ πᾶν πορείας ἥδε τέρμ᾽ ἀκήκοεν.
ὅπως δ᾽ ἂν εἰδῇ μὴ μάτην κλύουσά μου,
ἃ πρὶν μολεῖν δεῦρ᾽ ἐκμεμόχθηκεν φράσω,
τεκμήριον τοῦτ᾽ αὐτὸ δοὺς μύθων ἐμῶν.
ὄχλον μὲν οὖν τὸν πλεῖστον ἐκλείψω λόγων,
πρὸς αὐτὸ δ᾽ εἶμι τέρμα σῶν πλανημάτων.
ἐπεὶ γὰρ ἦλθες πρὸς Μολοσσὰ γάπεδα,[2]
τὴν αἰπύνωτόν τ᾽ ἀμφὶ Δωδώνην, ἵνα
μαντεῖα θᾶκός[3] τ᾽[4] ἐστὶ Θεσπρωτοῦ Διός,
τέρας τ᾽ ἄπιστον, αἱ προσήγοροι δρύες,
ὑφ᾽ ὧν σὺ λαμπρῶς κοὐδὲν αἰνικτηρίως
προσηγορεύθης ἡ Διὸς κλεινὴ δάμαρ
μέλλουσ᾽ ἔσεσθαι· τῶνδε προσσαίνει σέ τι[5];
ἐντεῦθεν οἰστρήσασα τὴν παρακτίαν
κέλευθον ἦξας πρὸς μέγαν κόλπον Ῥέας,
ἀφ᾽ οὗ παλιμπλάγκτοισι χειμάζῃ δρόμοις·
χρόνον δὲ τὸν μέλλοντα πόντιος μυχός,
σαφῶς ἐπίστασ᾽, Ἰόνιος κεκλήσεται,[6]
τῆς σῆς πορείας μνῆμα τοῖς πᾶσιν βροτοῖς.
σημεῖά σοι τάδ᾽ ἐστὶ τῆς ἐμῆς φρενός,
ὡς δέρκεται πλέον τι τοῦ πεφασμένου.
τὰ λοιπὰ δ᾽ ὑμῖν τῇδέ τ᾽ ἐς κοινὸν φράσω,
ἐς ταὐτὸν ἐλθὼν τῶν πάλαι λόγων ἴχνος.

[1] ἥντιν᾽: Herm.
[2] δάπεδα: Porson.
[3] θῶκος: Brunck.
[4] τ᾽ added by m.

Chorus

If there be aught still remaining or passed over of her direful wandering that thou hast to tell, oh speak. But if thou hast told all, grant us in turn the favour we request—and belike thou hast it still in memory.

Prometheus

She hath now heard the full end of her journeyings; yet that she may know that what she hath heard from me was no vain tale, I will describe the toils she has endured ere she came hither, giving this as a sure proof of my account.

Yet most of the weary tale I shall leave out and come to the very close of thy wanderings.

For when thou didst reach the Molossian plains and the sheer ridge that encircles Dodona, where is the prophetic seat of Thesprotian Zeus and that marvel, passing all belief, the talking oaks, by which thou clearly, and in no riddling terms, wast saluted as the renowned spouse of Zeus that was to be (does aught of this make appeal to thee?), thence, stung by the gad-fly, thou didst rush along the pathway by the shore to the great gulf of Rhea, wherefrom thou art tossed in backward-wandering course; and for all time to come a recess of the sea, be well assured, shall bear the name *Ionian*, as a memorial of thy crossing unto all mankind.

These, then, are the tokens to thee of my understanding, to show that it discerneth more than has been made manifest. The rest I shall declare to you and her in common, returning to the track of my former tale.

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[5] *προσαίν, ειό. τί* M, *προσαίνει σίτι* and (marg.) *σ' ἔτι* m[1], *προσσαίνει σέ τι* recc. [6] *κληθήσεται* M, *κεκλήσεται* recc.

ἔστιν πόλις Κάνωβος ἐσχάτη χθονός,
Νείλου πρὸς αὐτῷ στόματι καὶ προσχώματι·
ἐνταῦθα δή σε Ζεὺς τίθησιν[1] ἔμφρονα
ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγὼν μόνον.
ἐπώνυμον δὲ τῶν Διὸς γεννημάτων
τέξεις κελαινὸν Ἔπαφον, ὃς καρπώσεται
ὅσην πλατύρρους Νεῖλος ἀρδεύει χθόνα·
πέμπτη δ᾽ ἀπ᾽ αὐτοῦ γέννα πεντηκοντάπαις[2]
πάλιν πρὸς Ἄργος οὐχ ἑκοῦσ᾽ ἐλεύσεται
θηλύσπορος,[3] φεύγουσα συγγενῆ γάμον
ἀνεψιῶν· οἱ δ᾽ ἐπτοημένοι φρένας,
κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι,
ἥξουσι θηρεύοντες[4] οὐ θηρασίμους
γάμους, φθόνον δὲ σωμάτων ἕξει θεός·
Πελασγία δὲ δέξεται θηλυκτόνῳ
Ἄρει, δαμέντων νυκτιφρουρήτῳ θράσει·
γυνὴ γὰρ ἄνδρ᾽ ἕκαστον αἰῶνος στερεῖ,
δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος·
τοιάδ᾽ ἐπ᾽[5] ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις.
μίαν δὲ παίδων ἵμερος θέλξει τὸ μὴ
κτεῖναι σύνευνον, ἀλλ᾽ ἀπαμβλυνθήσεται[6]
γνώμην· δυοῖν δὲ θάτερον βουλήσεται,
κλύειν ἄναλκις μᾶλλον ἢ μιαιφόνος·
αὕτη κατ᾽ Ἄργος βασιλικὸν τέξει γένος.
μακροῦ λόγου δεῖ ταῦτ᾽ ἐπεξελθεῖν τορῶς.
σπορᾶς γε μὴν ἐκ τῆσδε φύσεται θρασὺς
τόξοισι κλεινός,[7] ὃς πόνων ἐκ τῶνδ᾽ ἐμὲ

[1] τίθεισιν M, τίθησιν m.
[2] πεντηκοντόπαις M, πεντηκοντάπαις recc.
[3] θηλυσπόρος M, θηλύσπορος recc.
[4] θηρεύσοντες most mss., θηρεύοντες HF^1.
[5] ἐς most mss., ἐπ᾽ PV.

There is a city, Canobus, on the utmost verge of the land at the very mouth and silt-bar of the Nile. There at last Zeus restores thee to thy senses by the mere stroke and touch of his unterrifying hand. And thou shalt bring forth swart Epaphus,[1] thus named from the manner of Zeus' engendering; and he shall gather the fruit of all the land watered by the broad-flowing Nile. Fifth in descent from him, fifty maidens shall return to Argos, not of their own free choice, but fleeing marriage with their cousin kin; while these, their hearts ablaze with passion, like falcons following hard on doves, shall come in pursuit of wedlock unlawful to pursue; but God shall grudge them enjoyment of their brides. Pelasgian soil shall offer the maids a home, when, in the watches of the night, their husbands have been slain by a deed of daring wrought by women's murderous blows. For each bride shall reave her lord of life, dyeing a two-edged sword in his blood—in such wise may Love come upon mine enemies! But one among the maidens shall love's desire so charm as not to slay her mate; rather the edge of her resolve shall be blunted; for of two evil names she will make her choice to be called coward rather than murderess. She it is that shall give birth in Argos to a royal line—to set this forth at large hath need of long discourse; of her seed, however, shall be born a man of daring, renowned with the bow, who shall deliver me from

[1] Epaphus, "Touch-born," named from the touch (*ἔφαψις*) of the hand of Zeus. Cp. *Suppl.* 45, 48.

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6 *ἀπαμβλυθήσεται* M, *ἀπαμβλυνθήσεται* recc.
7 *κλεινοῖς* M, *κλεινός* recc.

λύσει. τοιόνδε χρησμὸν ἡ παλαιγενὴς
μήτηρ ἐμοὶ διῆλθε Τιτανὶς Θέμις·
ὅπως δὲ χὤπῃ, ταῦτα δεῖ μακροῦ λόγου
εἰπεῖν, σύ τ' οὐδὲν ἐκμαθοῦσα κερδανεῖς.

ΙΩ

ἐλελεῦ, ἐλελεῦ,[1]
ὑπό μ' αὖ σφάκελος καὶ φρενοπληγεῖς
μανίαι θάλπουσ', οἴστρου δ' ἄρδις
χρίει μ' ἄπυρος·
κραδία[2] δὲ φόβῳ φρένα λακτίζει.
τροχοδινεῖται δ' ὄμμαθ' ἑλίγδην,
ἔξω δὲ δρόμου φέρομαι λύσσης
πνεύματι μάργῳ, γλώσσης ἀκρατής·
θολεροὶ δὲ λόγοι παίουσ'[3] εἰκῇ
  στυγνῆς πρὸς κύμασιν ἄτης.

ΧΟΡΟΣ

ἦ σοφὸς ἦ σοφὸς [ἦν][4] ὃς [στρ. α.
πρῶτος ἐν γνώμᾳ τόδ' ἐβάστασε καὶ γλώσ-
σᾳ διεμυθολόγησεν,
ὡς τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει μακρῷ,
καὶ μήτε τῶν πλούτῳ διαθρυπτομένων
μήτε τῶν γέννᾳ μεγαλυνομένων
ὄντα χερνήταν ἐραστεῦσαι γάμων.

μήποτε μήποτέ μ', ὦ [ἀντ. α.
<πότνιαι>[5] Μοῖραι, λεχέων Διὸς εὐνά-
τειραν ἴδοισθε πέλουσαν·
μηδὲ πλαθείην γαμέτᾳ[6] τινὶ τῶν ἐξ οὐρανοῦ.
ταρβῶ γὰρ ἀστεργάνορα παρθενίαν

[1] ἐλελελελελεῦ M : Pauw. [2] καρδία M, κραδία KN.
[3] πταίουσ' M, παίουσ' recc. [4] [ἦν] N (Triclinius).
[5] <πότνιαι> Winckelmann.

these toils.[1] Such is the oracle recounted to me by my mother, Titan Themis, born of eld. The manner and the means—these need lengthy speech to tell, and to learn them all would not advantage thee in aught.

Io

Eleleu, Eleleu! Once again convulsive pain and frenzy, smiting my brain, inflame me. I am stung by the gad-fly's barb, unforged by fire. My heart in terror knocks at my ribs; my eyeballs roll wildly round and round. I am carried out of my course by a fierce blast of madness; over my tongue I've lost all mastery; and a stream of turbid words beats recklessly against the billows of dark destruction.

[*Exit*

Chorus

Ah, sage, sage in sooth, was he who first pondered this truth in his mind and with his tongue gave it utterance—that to marry in one's own degree is far the best, and that neither among them that are puffed up by riches nor among them that are mighty in pride of birth should marriage be desired by him who toileth with his hands.

Never, oh never, august Fates, may ye behold me the partner of the bed of Zeus, and may I be wedded to no bridegroom who descends to me from heaven. For I shudder when I behold the loveless maiden-

[1] Heracles. Accidentally wounded by the poisoned arrow of this descendant of Io, the centaur Chiron offered himself as a substitute for Prometheus, thus fulfilling the prophecy contained in ll. 1026 ff. In a fragment of the *Prometheus Unbound* Heracles is represented as aiming his arrow against the eagle that feasted on the body of Prometheus (l. 1022).

[6] πλαθείη ἐν γαμετῷ M, πλασθείην ἐν γαμέτᾳ m[1]: Canter.

εἰσορῶσ' Ἰοῦς ἀμαλαπτομέναν[1]
δυσπλάνοις[2] Ἥρας ἀλατείαις πόνων.

ἐμοὶ δ' ὅτε[3] μὲν ὁμαλὸς ὁ γάμος, [ἐπῳδ.
ἄφοβος· [οὐ δέδια·][4] μηδὲ κρεισσόνων θεῶν
ἔρως ἄφυκτον ὄμμα προσδράκοι[5] με.
ἀπόλεμος ὅδε γ' ὁ πόλεμος, ἄπορα πόριμος·
οὐδ' ἔχω τίς ἂν γενοίμαν·
τὰν Διὸς γὰρ οὐχ ὁρῶ
μῆτιν ὅπα φύγοιμ' ἄν.

ΠΡΟΜΗΘΕΥΣ

ἦ μὴν ἔτι Ζεύς, καίπερ αὐθάδης φρενῶν,[6]
ἔσται ταπεινός, οἷον ἐξαρτύεται
γάμον γαμεῖν, ὃς αὐτὸν ἐκ τυραννίδος
θρόνων τ'[7] ἄιστον ἐκβαλεῖ· πατρὸς δ'[8] ἀρὰ
Κρόνου τότ'[9] ἤδη παντελῶς κρανθήσεται,
ἣν ἐκπίτνων ἠρᾶτο δηναιῶν[10] θρόνων.
τοιῶνδε[11] μόχθων ἐκτροπὴν οὐδεὶς θεῶν
δύναιτ' ἂν αὐτῷ πλὴν ἐμοῦ δεῖξαι σαφῶς.
ἐγὼ τάδ' οἶδα χῷ τρόπῳ. πρὸς ταῦτά νυν[12]
θαρσῶν καθήσθω τοῖς πεδαρσίοις κτύποις
πιστός,[13] τινάσσων τ' ἐν χεροῖν πύρπνουν βέλος.
οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ
πεσεῖν ἀτίμως πτώματ' οὐκ ἀνασχετά·
τοῖον παλαιστὴν νῦν παρασκευάζεται
ἐπ' αὐτὸς αὑτῷ, δυσμαχώτατον τέρας·
ὃς δὴ κεραυνοῦ κρείσσον' εὑρήσει[14] φλόγα,
βροντῆς θ' ὑπερβάλλοντα καρτερὸν κτύπον·

[1] γάμῳ δαπτομέναν M: ἀμαλαπτομέναν Dindorf, after γ. ἀμαλ. Weil. [2] δυσπλάγχνοις M, δυσπλάνοις recc.
[3] ὅτι: Arnaldus. [4] [οὐ δέδια] Bothe.

hood of Io, thus cruelly crushed by her toilsome wanderings sent of Hera.

But to me, when marriage is on equal terms, it is no cause of dread; and never may the love of the mightier gods cast on me its irresistible glance. That were indeed a war against which there is no warring, a source of resourceless misery; and I know not what would be my fate, for I do not see how I could escape the designs of Zeus.

Prometheus

Yea, verily, the day will come when Zeus, howbeit stubborn of soul, shall be humbled, seeing that he purposeth a marriage that shall hurl him into oblivion from his sovereignty and throne; and then shall straightway be fulfilled to the uttermost the malison his father Cronus imprecated as he fell from his ancient throne. Deliverance from such ruin can no one of the gods show him clearly save only myself. I know it and the means thereof. So let him sit there in his assurance, putting his trust in the crash reverberating on high and brandishing in his hands his fire-breathing bolt. For naught shall these avail him against falling in ignominious and unendurable ruin. Such an adversary is he now preparing in his own despite, a prodigy irresistible, even one that shall discover a flame mightier than the levin and a deafening crash to out-roar

[5] προσδάρκοι M, προσδέρκοι recc.: Salvinius.
[6] αὐθάδης φρενῶν M and many recc., αὐθάδη φρονῶν m[1] QKL. [7] θρόνων M, θρόνων τ' recc.
[8] πατρός τ' most MSS., πατρὸς δ' Q.
[9] τόδ' M, τότ' m[1]. [10] δηναιὸν M, δηναιῶν m[1].
[11] τοιόνδε M, τοιῶνδε m[1]. [12] νῦν M.
[13] πιστῶς M, πιστὸς m. [14] εὑρήσοι M, εὑρήσει recc.

θαλασσίαν τε γῆς τινάκτειραν νόσον[1]
τρίαιναν, αἰχμὴν τὴν Ποσειδῶνος, σκεδᾷ.
πταίσας δὲ τῷδε πρὸς κακῷ[2] μαθήσεται
ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα.

ΧΟΡΟΣ

σύ θην ἃ χρῄζεις, ταῦτ' ἐπιγλωσσᾷ Διός.

ΠΡΟΜΗΘΕΥΣ

ἅπερ τελεῖται, πρὸς δ' ἃ βούλομαι λέγω.

ΧΟΡΟΣ

καὶ προσδοκᾶν χρὴ δεσπόσειν Ζηνός τινα;

ΠΡΟΜΗΘΕΥΣ

καὶ τῶνδέ γ' ἕξει δυσλοφωτέρους πόνους.

ΧΟΡΟΣ

πῶς δ'[3] οὐχὶ ταρβεῖς τοιάδ' ἐκρίπτων ἔπη;

ΠΡΟΜΗΘΕΥΣ

τί δ' ἂν[4] φοβοίμην ᾧ θανεῖν οὐ μόρσιμον;

ΧΟΡΟΣ

ἀλλ' ἆθλον ἄν σοι τοῦδ' ἔτ'[5] ἀλγίω πόροι.

ΠΡΟΜΗΘΕΥΣ

ὁ δ' οὖν ποιείτω· πάντα προσδοκητά μοι.

[1] *νόσων* changed to *νόσον* M. But the passage is not free from corruption.
[2] *κακῶν* M, *κακῷ* m[1] recc.
[3] *πῶς* M, *πῶς δ'* recc.
[4] *δαὶ* M, *δ' ἂν* recc.
[5] *τοῦδέ γ'*: Elmsley.

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[1] The poet adopts the legend that Poseidon was a rival with Zeus for the hand of Thetis, of whose son it had been

the thunder; a prodigy that shall shiver the trident, Poseidon's spear, that scourge of the sea and shaker of the land.[1] Then, wrecked upon this evil, Zeus shall learn how different it is to be a sovereign and a slave.

CHORUS

Sooth, 'tis only thine own desire that thou dost imprecate against Zeus.

PROMETHEUS

I speak what shall be brought to pass and, moreover, mine own desire.

CHORUS

Must we really look for one to gain mastery over Zeus?

PROMETHEUS

Aye, and he shall bear upon his neck pangs more galling than these of mine.

CHORUS

How is it that thou knowest no fear in uttering such taunts?

PROMETHEUS

Why should I fear whose fate is not to die?

CHORUS

But he might inflict on thee an ordeal more bitter still than this.

PROMETHEUS

Let him, for aught I care! I am prepared for all.

prophesied by Themis that he should be mightier than his sire. The prophecy was fulfilled in the person of Peleus' son, Achilles.

ΧΟΡΟΣ

οἱ προσκυνοῦντες τὴν Ἀδράστειαν σοφοί.

ΠΡΟΜΗΘΕΥΣ

σέβου, προσεύχου, θῶπτε[1] τὸν κρατοῦντ᾽ ἀεί.
ἐμοὶ δ᾽ ἔλασσον Ζηνὸς ἢ μηδὲν μέλει.
δράτω, κρατείτω τόνδε τὸν βραχὺν χρόνον,
ὅπως θέλει· δαρὸν γὰρ οὐκ ἄρξει θεοῖς.
ἀλλ᾽ εἰσορῶ γὰρ τόνδε τὸν Διὸς τρόχιν,
τὸν τοῦ τυράννου τοῦ νέου διάκονον·
πάντως τι καινὸν ἀγγελῶν ἐλήλυθεν.

ΕΡΜΗΣ

σὲ τὸν σοφιστήν, τὸν πικρῶς ὑπέρπικρον,
τὸν ἐξαμαρτόντ᾽ εἰς θεοὺς ἐφημέροις[2]
πορόντα τιμάς, τὸν πυρὸς κλέπτην λέγω·
πατὴρ ἄνωγέ σ᾽ οὕστινας κομπεῖς γάμους
αὐδᾶν, πρὸς ὧν[3] ἐκεῖνος ἐκπίπτει κράτους·
καὶ ταῦτα μέντοι μηδὲν αἰνικτηρίως,
ἀλλ᾽ αὔθ᾽ ἕκαστα φράζε[4]· μηδέ μοι διπλᾶς
ὁδούς, Προμηθεῦ, προσβάλῃς· ὁρᾷς δ᾽ ὅτι
Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται.

ΠΡΟΜΗΘΕΥΣ

σεμνόστομός γε καὶ φρονήματος πλέως
ὁ μῦθός ἐστιν, ὡς θεῶν ὑπηρέτου.
νέον νέοι κρατεῖτε καὶ δοκεῖτε δὴ
ναίειν ἀπενθῆ πέργαμ᾽· οὐκ ἐκ τῶνδ᾽ ἐγὼ
δισσοὺς τυράννους ἐκπεσόντας ᾐσθόμην;
τρίτον δὲ τὸν νῦν κοιρανοῦντ᾽ ἐπόψομαι

[1] θῶπτε M, θώπευε m.
[2] τὸν ἡμέροις M, ἐφημέροις or τὸν ἐφημέροις recc.
[3] ὧν τ᾽ : Elmsley.

CHORUS

Wise are they who do homage to Necessity.[1]

PROMETHEUS

Worship, adore, and fawn upon whoever is thy lord. But I care for Zeus less than naught. Let him do his will, let him hold his power for his little day—since not for long shall he bear sway over the gods. But stay, for yonder I behold his lackey, the servitor of our new lord and master. Assuredly he hath come to harbinger some news.

[*Enter Hermes*

HERMES

To thee, the clever and crafty, bitter beyond all bitterness, who hast sinned against the gods in bestowing honours upon creatures of a day, and art the thief of fire—to thee I speak. The Father bids thee tell what marriage thou vauntest whereby he is to be hurled from power—and this, mark well, set forth in no riddling fashion, but point by point, as the case exactly stands; and do not impose upon me a double journey, Prometheus—thou seest Zeus is not appeased by dealing such as thine.

PROMETHEUS

Bravely spoken, in truth, and swollen with pride thy speech, as befits a minion of the gods. Young ye are, as young your power, and ye think forsooth that ye inhabit heights beyond the reach of grief. Have I not seen two sovereigns cast out from these heights? A third, the present lord, I shall live to see

[1] Adrasteia, "the inescapable," another name of Nemesis, punished presumptuous words and excessive happiness.

[4] ἕκαστα φράζε M, ἕκαστ' ἔκφραζε recc.

αἴσχιστα καὶ τάχιστα. μή τί σοι δοκῶ
ταρβεῖν ὑποπτήσσειν τε τοὺς νέους θεούς;
πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω. σὺ δὲ[1]
κέλευθον ἥνπερ ἦλθες ἐγκόνει πάλιν·
πεύσῃ γὰρ οὐδὲν ὧν ἀνιστορεῖς ἐμέ.

ΕΡΜΗΣ

τοιοῖσδε μέντοι καὶ πρὶν αὐθαδίσμασιν
ἐς τάσδε σαυτὸν πημονὰς καθώρμισας.[2]

ΠΡΟΜΗΘΕΥΣ

τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,
σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ.

ΕΡΜΗΣ

[3]κρεῖσσον γὰρ οἶμαι τῇδε λατρεύειν πέτρᾳ
ἢ πατρὶ φῦναι[4] Ζηνὶ πιστὸν[5] ἄγγελον.

ΠΡΟΜΗΘΕΥΣ

οὕτως ὑβρίζειν τοὺς ὑβρίζοντας χρεών.

ΕΡΜΗΣ

χλιδᾶν ἔοικας τοῖς παροῦσι πράγμασι.

ΠΡΟΜΗΘΕΥΣ

χλιδῶ; χλιδῶντας ὧδε τοὺς ἐμοὺς ἐγὼ
ἐχθροὺς ἴδοιμι· καὶ σὲ δ' ἐν τούτοις λέγω.

ΕΡΜΗΣ

ἦ κἀμὲ γάρ τι συμφοραῖς ἐπαιτιᾷ;

[1] δὲ M, γε recc.
[2] καθώρ·οσας (ο made from ι or ω) M, καθώρμισας recc.

cast out in ruin most shameful and most swift. Dost think I quail, perchance, and cower before these upstart gods? Far from it—nay, not at all. But scurry thee back the way thou camest; for thou shalt learn naught whereof thou questionest me.

HERMES

Yet it was by like proud wilfulness before, too, that thou didst bring thyself to this harbour of distress.

PROMETHEUS

For thy servitude, rest thee sure, I'd not barter my hard lot, not I.

HERMES

Better, no doubt, to serve this rock than be the trusted messenger of Father Zeus!

PROMETHEUS

Such is the proper style for the insolent to offer insult.

HERMES

Methinks thou revellest in thy present plight.

PROMETHEUS

I revel? Oh, that I might see mine enemies revelling thus! And thee, too, I count among them.

HERMES

What! Thou blamest me in some wise for thy calamities?

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[3] ll. 968–969 given to Hermes by Tyrwhitt, Erfurdt, to Prometheus by M.

[4] φῆναι MSS. except Lips.[2] (φῦναι).

[5] πιστὸν δ' (γ'·m[1]) M, πιστὸν recc.

ΠΡΟΜΗΘΕΥΣ

ἁπλῷ λόγῳ τοὺς πάντας ἐχθαίρω θεούς,
ὅσοι παθόντες εὖ κακοῦσί μ' ἐκδίκως.

ΕΡΜΗΣ

κλύω σ' ἐγὼ μεμηνότ' οὐ σμικρὰν[1] νόσον.

ΠΡΟΜΗΘΕΥΣ

νοσοῖμ' ἄν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν.

ΕΡΜΗΣ

εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς.

ΠΡΟΜΗΘΕΥΣ

<ὤμοι.>[2]

ΕΡΜΗΣ

ὤμοι; τόδε Ζεὺς τοὔπος οὐκ ἐπίσταται.

ΠΡΟΜΗΘΕΥΣ

ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος.

ΕΡΜΗΣ

καὶ μὴν σύ γ' οὔπω σωφρονεῖν ἐπίστασαι.

ΠΡΟΜΗΘΕΥΣ

σὲ γὰρ προσηύδων οὐκ ἂν ὄνθ' ὑπηρέτην.

ΕΡΜΗΣ

ἐρεῖν ἔοικας οὐδὲν ὧν χρῄζει πατήρ.

ΠΡΟΜΗΘΕΥΣ

καὶ μὴν ὀφείλων γ' ἂν τίνοιμ' αὐτῷ χάριν.

[1] μικρὰν : Brunck.
[2] ΠΡ. ὤμοι. ἙΡ. τόδε . . . ἐπίσταται : Lachmann.

PROMETHEUS

In one word, I hate all the gods that received good at my hands and with ill requite me wrongfully.

HERMES

Thy words declare thee stricken with no slight madness.

PROMETHEUS

Mad I may be—if it is madness to loathe one's enemies

HERMES

Thou wouldst be unbearable wert thou prosperous.

PROMETHEUS

Alas!

HERMES

"Alas"? That is a word unknown to Zeus.

PROMETHEUS

But ever-ageing Time teaches all things.

HERMES

Aye, but thou at least hast not yet learned to keep a sober mind.

PROMETHEUS

Else then I had not been addressing thee, an underling.

HERMES

It seems thou wilt answer naught that the Father demands.

PROMETHEUS

Aye, truly, I am his debtor that I should repay favour unto him.

ΕΡΜΗΣ

ἐκερτόμησας δῆθεν ὡς παῖδ᾿ ὄντα με.[1]

ΠΡΟΜΗΘΕΥΣ

οὐ γὰρ σὺ παῖς τε κἄτι τοῦδ᾿ ἀνούστερος
εἰ προσδοκᾷς ἐμοῦ τι πεύσεσθαι[2] πάρα;
οὐκ ἔστιν αἴκισμ᾿ οὐδὲ μηχάνημ᾿ ὅτῳ
προτρέψεταί[3] με Ζεὺς γεγωνῆσαι τάδε,
πρὶν ἂν χαλασθῇ δεσμὰ λυμαντήρια.
πρὸς ταῦτα ῥιπτέσθω μὲν αἰθαλοῦσσα[4] φλόξ,
λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι
χθονίοις κυκάτω πάντα καὶ ταρασσέτω·
γνάμψει[5] γὰρ οὐδὲν τῶνδέ μ᾿ ὥστε καὶ φράσαι[6]
πρὸς οὗ χρεών νιν ἐκπεσεῖν τυραννίδος.

ΕΡΜΗΣ

ὅρα νυν[7] εἴ σοι ταῦτ᾿ ἀρωγὰ φαίνεται.

ΠΡΟΜΗΘΕΥΣ

ὦπται[8] πάλαι δὴ καὶ βεβούλευται τάδε.

ΕΡΜΗΣ

τόλμησον, ὦ μάταιε, τόλμησόν ποτε
πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν.

ΠΡΟΜΗΘΕΥΣ

ὀχλεῖς μάτην με κῦμ᾿ ὅπως παρηγορῶν.
εἰσελθέτω σε μήποθ᾿[9] ὡς ἐγὼ Διὸς
γνώμην φοβηθεὶς θηλύνους γενήσομαι,

[1] ὡς παῖδά με M, ὡς παῖδ᾿ ὄντα με recc.
[2] πευσεῖσθαι MPQN, πεύσεσθαι recc.
[3] προστρέψεται M, προτρέψεται m[1].

HERMES

Thou girdest at me as though, forsooth, I were a child.

PROMETHEUS

And art thou not a child and even more witless than a child if thou expectest to learn aught from me? There is no torment or device by which Zeus shall induce me to utter this until these injurious fetters be loosed. So then, let his blazing levin be hurled, and with the white wings of the snow and thunders of earthquake let him confound the reeling world. For naught of this shall bend my will even to tell at whose hands he is fated to be hurled from his sovereignty.

HERMES

Look thee now whether this course seems to profit thee.

PROMETHEUS

Long ago hath this my course been foreseen and resolved.

HERMES

Bend thy will, perverse fool, oh bend thy will at last to wisdom in face of thy present sufferings.

PROMETHEUS

In vain thou troublest me, as though it were a wave thou wouldst persuade. Never think that, through terror at the will of Zeus, I shall become

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[4] αἰθάλουσα M, αἰθάλλουσα recc.: Canter.
[5] γνάψει M, γνάμψει m. [6] φράσειν M, φράσαι recc.
[7] νῦν M. [8] ὦ παῖ M, ὦπται schol. M and recc.
[9] μηπάθ' M, μηπόθ' m[1] recc.

καὶ λιπαρήσω τὸν μέγα στυγούμενον[1]
γυναικομίμοις ὑπτιάσμασιν χερῶν
λῦσαί με δεσμῶν τῶνδε· τοῦ παντὸς δέω.

ΕΡΜΗΣ

λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῖν·[2]
τέγγῃ γὰρ οὐδὲν οὐδὲ μαλθάσσῃ λιταῖς
ἐμαῖς· δακὼν δὲ στόμιον ὡς νεοζυγὴς
πῶλος βιάζῃ καὶ πρὸς ἡνίας μάχῃ.
ἀτὰρ σφοδρύνῃ γ' ἀσθενεῖ σοφίσματι·
αὐθαδία γὰρ τῷ φρονοῦντι μὴ καλῶς
αὐτὴ καθ' αὑτὴν οὐδενὸς μεῖζον σθένει.
σκέψαι δ', ἐὰν μὴ τοῖς ἐμοῖς πεισθῇς λόγοις,
οἷός σε χειμὼν καὶ κακῶν τρικυμία
ἔπεισ' ἄφυκτος[3]· πρῶτα μὲν γὰρ ὀκρίδα
φάραγγα βροντῇ καὶ κεραυνίᾳ φλογὶ
πατὴρ σπαράξει τήνδε, καὶ κρύψει δέμας
τὸ σόν, πετραία δ' ἀγκάλη σε βαστάσει.
μακρὸν δὲ μῆκος ἐκτελευτήσας χρόνου
ἄψορρον ἥξεις εἰς φάος· Διὸς δέ τοι
πτηνὸς κύων, δαφοινὸς αἰετός, λάβρως
διαρταμήσει σώματος μέγα ῥάκος,
ἄκλητος ἕρπων δαιταλεὺς πανήμερος,
κελαινόβρωτον δ' ἧπαρ ἐκθοινήσεται.
τοιοῦδε μόχθου τέρμα μή τι[4] προσδόκα,
πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων
φανῇ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν
Ἅιδην κνεφαιά τ' ἀμφὶ Ταρτάρου βάθη.
πρὸς ταῦτα βούλευ'· ὡς ὅδ' οὐ πεπλασμένος
ὁ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος[5]·

[1] στυγόμενον M, στυγούμενον m[1].
[2] αλλ' ἐρεῖν μάτην M marg.

womanish and, with hands upturned, aping woman's ways, shall importune my greatly hated foe to release me from these bonds. I am far, far from that.

HERMES

Methinks with my much speaking I but speak in vain; for thou art not soothed nor art thou softened by my entreaties. Thou dost take the bit in thy teeth like a new-harnessed colt and art restive and strugglest against the reins. Yet 'tis a paltry device that prompts thy vehemence, for in the foolish-minded mere self-will of itself availeth less than aught at all. But if thou wilt not be won to belief by my words, bethink thee what a tempest and a towering wave of woe shall break upon thee past escape. First, the Father will shatter this jagged cliff with thunder and lightning-flame, and will entomb thy frame, while the rock shall still hold thee clasped in its embrace. But when thou hast completed a long stretch of time, thou shalt come back again to the light. Then verily the winged hound of Zeus, the ravening eagle, coming an unbidden banqueter the whole day long, with savage appetite shall tear thy body piecemeal into great rents and feast his fill upon thy liver till it be black with gnawing.

Look for no term of this thine agony until some god appear to take upon himself thy woes and of his own free will descend into the sunless realm of Death and the dark deeps of Tartarus.

Therefore advise thee, since this is no counterfeited vaunting but utter sooth; for the mouth of

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[3] ἀφύκτως M, ἄφυκτος m[1] recc.

[4] τοί M, τι recc.

[5] λείαν εἰριμμένος (?) changed to λίαν εἰρημένος M.

ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
τὸ Δῖον, ἀλλὰ πᾶν ἔπος τελεῖ. σὺ δὲ
πάπταινε καὶ φρόντιζε, μηδ᾽ αὐθαδίαν
εὐβουλίας ἀμείνον᾽[1] ἡγήσῃ ποτέ.

ΧΟΡΟΣ

ἡμῖν μὲν Ἑρμῆς οὐκ ἄκαιρα φαίνεται
λέγειν· ἄνωγε γάρ σε τὴν αὐθαδίαν
μεθέντ᾽ ἐρευνᾶν τὴν σοφὴν εὐβουλίαν.
πιθοῦ[2]· σοφῷ γὰρ αἰσχρὸν ἐξαμαρτάνειν.

ΠΡΟΜΗΘΕΥΣ

εἰδότι τοί μοι τάσδ᾽ ἀγγελίας
ὅδ᾽ ἐθώυξεν· πάσχειν δὲ κακῶς
ἐχθρὸν ὑπ᾽ ἐχθρῶν οὐδὲν ἀεικές.
πρὸς ταῦτ᾽ ἐπ᾽ ἐμοὶ ῥιπτέσθω[3] μὲν
πυρὸς ἀμφήκης βόστρυχος, αἰθὴρ δ᾽
ἐρεθιζέσθω βροντῇ σφακέλῳ τ᾽
ἀγρίων ἀνέμων· χθόνα δ᾽ ἐκ πυθμένων
αὐταῖς ῥίζαις πνεῦμα κραδαίνοι,
κῦμα δὲ πόντου τραχεῖ ῥοθίῳ
συγχώσειεν τῶν[4] οὐρανίων
ἄστρων διόδους· εἴς τε κελαινὸν
Τάρταρον ἄρδην ῥίψειε δέμας
τοὐμὸν ἀνάγκης στερραῖς δίναις·
πάντως ἐμέ γ᾽ οὐ θανατώσει.

ΕΡΜΗΣ

τοιάδε μέντοι τῶν φρενοπλήκτων
βουλεύματ᾽ ἔπη τ᾽ ἔστιν ἀκοῦσαι.
τί γὰρ ἐλλείπει μὴ <οὐ>[5] παραπαίειν
ἡ τοῦδ᾽ εὐχή[6]; τί χαλᾷ μανιῶν;

Zeus knoweth not how to utter falsehood, but will bring to pass every word. Do thou consider warily and reflect, and never deem stubbornness better than wise counsel.

Chorus

To us, at least, Hermes seemeth not to speak untimely; for he bids thee lay aside thy stubbornness and seek the good counsel of wisdom. Be advised! 'Tis shameful for the wise to persist in error.

Prometheus

No news to me, in truth, is the message this fellow hath proclaimed so noisily. Yet for foe to suffer ill from foe is no disgrace. Therefore let the lightning's forked curl be cast upon my head and let the sky be convulsed with thunder and the wrack of savage winds; let the hurricane shake the earth from its rooted base, and let the waves of the sea mingle with their savage surge the courses of the stars in heaven; and let him lift me on high and hurl me down to black Tartarus with the swirling floods of stern Necessity: do what he will, *me* he shall never bring to death.

Hermes

Such indeed are the thoughts and the words one hears from men deranged. Wherein does his prayer fall short of raving? Wherein does he abate his

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[1] *ἄμεινον* changed to *ἀμείνον'* M.

[2] *πείθου* M, *πιθοῦ* recc.

[3] *ἐπί μοι ῥιπτείσθω* M, *ἐπ' ἐμοὶ ῥιπτέσθω* recc.

[4] *τῶν τ'* most MSS., *τῶν* BK[1]. Cp. *v.l.* 421, 461, 700.

[5] <*οὐ*> Wecklein.

[6] *ῆ* (˜ added by m) *τοῦδ' εὐτυχῆ* M, *εἰ τάδ'* marg. m[1]: Winckelmann.

ἀλλ᾽ οὖν ὑμεῖς γ᾽ αἱ[1] πημοσύναις
συγκάμνουσαι ταῖς τοῦδε τόπων
μετά ποι[2] χωρεῖτ᾽ ἐκ τῶνδε θοῶς,
μὴ φρένας ὑμῶν ἠλιθιώσῃ
βροντῆς μύκημ᾽ ἀτέραμνον.

ΧΟΡΟΣ

ἄλλο τι φώνει καὶ παραμυθοῦ μ᾽
ὅ τι καὶ πείσεις· οὐ γὰρ δή που
τοῦτό γε τλητὸν παρέσυρας ἔπος.
πῶς με κελεύεις κακότητ᾽ ἀσκεῖν;
μετὰ τοῦδ᾽ ὅ τι χρὴ πάσχειν ἐθέλω·
τοὺς προδότας γὰρ μισεῖν ἔμαθον,
κοὐκ ἔστι νόσος
τῆσδ᾽ ἥντιν᾽ ἀπέπτυσα μᾶλλον.

ΕΡΜΗΣ

ἀλλ᾽ οὖν μέμνησθ᾽ ἁγὼ[3] προλέγω
μηδὲ πρὸς ἄτης θηραθεῖσαι
μέμψησθε τύχην, μηδέ ποτ᾽ εἴπηθ᾽
ὡς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον
πῆμ᾽ εἰσέβαλεν· μὴ δῆτ᾽, αὐταὶ δ
ὑμᾶς αὐτάς. εἰδυῖαι γὰρ
κοὐκ ἐξαίφνης οὐδὲ λαθραίως
εἰς ἀπέρατον[4] δίκτυον ἄτης
ἐμπλεχθήσεσθ᾽ ὑπ᾽ ἀνοίας.

ΠΡΟΜΗΘΕΥΣ

καὶ μὴν ἔργῳ κοὐκέτι μύθῳ
χθὼν σεσάλευται·
βρυχία δ᾽ ἠχὼ παραμυκᾶται
βροντῆς, ἕλικες δ᾽ ἐκλάμπουσι

frenzy ?—But, at all events, do ye who compassionate his anguish, withdraw amain from this spot, lest the relentless roar of the thunder stun your senses.

CHORUS

Use some other strain and urge me to some other course wherein thou art e'en like to convince me. This utterance in thy flood of speech is, I trow, past all endurance. How dost thou charge me to practise baseness ? With him I am content to suffer any fate ; for I have learned to detest traitors, and there is no pest I abhor more than this.

HERMES

Nay then, bear my warning in memory and blame not your case when ye are caught in the toils of calamity ; nor ever say that it was Zeus who cast you into suffering unforeseen. Not so, but blame yourselves. For well forewarned, and not at unawares or secretly, shall ye be entangled in the inextricable net of calamity by reason of your folly.

[*Exit*

PROMETHEUS

Lo, now it hath passed from word to deed—the earth rocks, the echoing thunder-peal from the depths rolls roaring past me ; the fiery wreathed

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1 γε : γ' αἰ Turn. 2 που most MSS., ποι Ven. 3[2].
3 ἅτ' ἐγὼ most MSS., ἃ ἐγὼ F[1] : Porson.
4 ἀπέρατον M, ἀπέραντον m[1] recc.

στεροπῆς ζάπυροι, στρόμβοι δὲ κόνιν
εἱλίσσουσι[1]· σκιρτᾷ δ' ἀνέμων
πνεύματα πάντων εἰς ἄλληλα
στάσιν ἀντίπνουν ἀποδεικνύμενα·
ξυντετάρακται δ' αἰθὴρ πόντῳ.
τοιάδ' ἐπ' ἐμοὶ ῥιπὴ Διόθεν
τεύχουσα φόβον στείχει φανερῶς.
ὦ μητρὸς ἐμῆς σέβας, ὦ πάντων
αἰθὴρ κοινὸν φάος εἱλίσσων,[2]
ἐσορᾷς μ' ὡς ἔκδικα πάσχω.

[1] ἑλίσσουσιν : Turn.

[2] ἑλίσσων : Turn.

lightning-flashes flare forth, and whirlwinds toss the swirling dust; the blasts of all the winds leap forth and set in hostile array their embattled strife; the sky is confounded with the deep. Behold, this stormy turmoil advances against me, manifestly sped of Zeus to make me tremble. O holy mother mine, O thou firmament that dost revolve the common light of all, thou seest the wrongs I suffer!

[*Amid thunder and lightning Prometheus vanishes from sight; and with him disappear the daughters of Oceanus*

THE SEVEN AGAINST THEBES

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΕΤΕΟΚΛΗΣ
ΑΓΓΕΛΟΣ ΚΑΤΑΣΚΟΠΟΣ
ΧΟΡΟΣ ΠΑΡΘΕΝΩΝ
ΑΝΤΙΓΟΝΗ
ΙΣΜΗΝΗ
ΚΗΡΥΞ

DRAMATIS PERSONAE

Eteocles, son of Oedipus, King of Thebes
A Messenger (Scout)
Chorus of Theban Maidens
Antigone
Ismene
A Herald

Scene.—The Acropolis of Thebes, in which stand altars and images of various divinities.
Time.—Prehistoric.
Date.—467 B.C., at the City Dionysia.

ARGUMENT

It had been thrice foretold by Apollo, the lord of Delphi, unto Laïus, the King of the Cadmeans, that if he would save his kingdom he must die without offspring. But Laïus followed the perverse counsels of his nature and disobeyed the voice of God: he begat a son, whom he would have exposed to his death on Mount Cithaeron; but the babe was rescued by a shepherd who bore him to Corinth, where he grew to manhood, believing himself to be the son of the king of that land, although in fact he had only been adopted by him being childless. But coming to misdoubt his parentage, Oedipus journeyed to Delphi to seek the truth; and when the god declared that he should slay his own father and marry his own mother, he sought to flee such a fate and betake himself far from the land wherein he thought his father and his mother dwelt. But it befell as the god had said: on the way he met and slew, unbeknown to himself, his father Laïus: he came to Thebes, destroyed the monster Sphinx that made havoc of the land, married the Queen, even his mother, and begat two sons, Eteocles and Polynices, and two daughters, Antigone and Ismene. But when the truth stood revealed, his mother-wife hung herself, and Oedipus stabbed his eyes that they might not look on the misery he had wrought. And it came to pass that his sons, who ruled in his stead alternately, each the space of a year, treated him sore ill, so he cursed them and declared that

they should divide their inheritance by the sword. Eteocles would not suffer his brother to have his time to rule; and to enforce his right Polynices, who had fled to Adrastus, King of Argos, and married the daughter of that prince, mustered a host and sought to take his native town.

At this point the action of the play begins. Warned by the seer Teiresias that the Argives are bent on a supreme assault, Eteocles heartens the burghers, quells the outcries of the daughters of Thebes, frantic at their impending danger, and receives the tidings from a scout that the enemy is advancing against the seven gates. To each of the opposing chieftains as they are described by the scout Eteocles opposes a worthy antagonist, nor will he himself hold back from encountering his brother when he learns that he is to attack the seventh gate. The curse of his father must not stand before a soldier's honour. And so the brothers fell, each by the other's hand, and the curse of Oedipus and the warning of Apollo to Laïus were fulfilled.

ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ

ΕΤΕΟΚΛΗΣ

Κάδμου πολῖται, χρὴ λέγειν τὰ καίρια
ὅστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως
οἴακα νωμῶν, βλέφαρα μὴ κοιμῶν ὕπνῳ.
εἰ μὲν γὰρ εὖ πράξαιμεν, αἰτία θεοῦ·
εἰ δ' αὖθ', ὃ μὴ γένοιτο, συμφορὰ τύχοι,
Ἐτεοκλέης[1] ἂν εἷς πολὺς κατὰ πτόλιν
ὑμνοῖθ' ὑπ' ἀστῶν φροιμίοις πολυρρόθοις
οἰμώγμασίν θ', ὧν Ζεὺς ἀλεξητήριος[2]
ἐπώνυμος γένοιτο Καδμείων πόλει.
ὑμᾶς δὲ χρὴ νῦν, καὶ τὸν ἐλλείποντ' ἔτι
ἥβης ἀκμαίας καὶ τὸν ἔξηβον χρόνῳ,
βλαστημὸν[3] ἀλδαίνοντα σώματος πολύν,
ὥραν τ'[4] ἔχονθ'[5] ἕκαστον[6] ὥστε[7] συμπρεπές,
πόλει τ' ἀρήγειν καὶ θεῶν ἐγχωρίων
βωμοῖσι, τιμὰς μὴ 'ξαλειφθῆναί ποτε·
τέκνοις τε, Γῇ τε μητρί, φιλτάτῃ τροφῷ·
ἡ γὰρ νέους ἕρποντας εὐμενεῖ πέδῳ,
ἅπαντα πανδοκοῦσα παιδείας ὅτλον,

[1] ἐτεοκλῆς M, ε superscribed after λ m^1, -έης recc.
[2] ἀλεξητήριος M, ἀλεξιτήριος m^1 recc. [3] βλάστημον M.
[4] ὥραν * M, ὥραν m : in erasure τ' m^1, ὥραν δ' N.
[5] ἔχονθ' changed to ἔχωνθ' M. [6] ἕκαστος M, ἕκαστον m^1.
[7] ὥστις changed to ὥστι M : Grotius, Stanley.

THE SEVEN AGAINST THEBES

[*A numerous concourse of citizens of Thebes. Enter Eteocles with attendants*]

ETEOCLES

Burghers of Cadmus, to say what the hour demands, is the part of him who guards the fortunes of the State, guiding the helm upon the stern, his eyes not closed in slumber. For should success be ours, we owe it to Heaven; but if, on the other hand—which God forfend!—disaster should befall, Eteocles would be the one name on many a citizen's tongue, bruited up and down the town in mutterings and laments. From this may Zeus the Averter, true to his name, defend the city of the Cadmeans!

But it is your part now—both his who still falls short of the full vigour of youth, and his who, past the period of youth, yet strives to cherish a sturdy growth of body, and for each man still in his prime, as befits his strength—'tis for you to succour the city and the altars of your country's gods that their worship may never be blotted out; to succour your children too, and Mother Earth, your nurse most dear. For she, welcoming all the cumber of nurturing care, reared you, who in your childhood crept upon

ἐθρέψατ᾽ οἰκητῆρας[1] ἀσπιδηφόρους
πιστοὺς ὅπως γένοισθε πρὸς χρέος τόδε.
καὶ νῦν μὲν ἐς τόδ᾽ ἦμαρ εὖ ῥέπει θεός·
χρόνον γὰρ ἤδη τόνδε πυργηρουμένοις
καλῶς τὰ πλείω πόλεμος ἐκ θεῶν κυρεῖ.
νῦν δ᾽ ὡς ὁ μάντις φησίν, οἰωνῶν βοτήρ,
ἐν ὠσὶ νωμῶν καὶ φρεσίν,[2] πυρὸς δίχα,
χρηστηρίους ὄρνιθας ἀψευδεῖ τέχνῃ·
οὗτος τοιῶνδε δεσπότης μαντευμάτων
λέγει μεγίστην προσβολὴν Ἀχαιίδα
νυκτηγορεῖσθαι κἀπιβουλεύσειν[3] πόλει.
ἀλλ᾽ ἔς τ᾽ ἐπάλξεις καὶ πύλας πυργωμάτων[4]
ὁρμᾶσθε πάντες, σοῦσθε σὺν παντευχίᾳ,
πληροῦτε θωρακεῖα, κἀπὶ σέλμασιν
πύργων στάθητε, καὶ πυλῶν ἐπ᾽ ἐξόδοις
μίμνοντες εὖ θαρσεῖτε,[5] μηδ᾽ ἐπηλύδων
ταρβεῖτ᾽ ἄγαν ὅμιλον· εὖ τελεῖ θεός.
σκοποὺς δὲ κἀγὼ καὶ κατοπτῆρας[6] στρατοῦ
ἔπεμψα, τοὺς πέποιθα μὴ ματᾶν ὁδῷ·
καὶ τῶνδ᾽ ἀκούσας οὔ τι μὴ ληφθῶ δόλῳ.

ΑΓΓΕΛΟΣ

Ἐτεόκλεες, φέριστε Καδμείων ἄναξ,
ἥκω σαφῆ τἀκεῖθεν ἐκ στρατοῦ φέρων,
αὐτὸς κατόπτης δ᾽ εἴμ᾽ ἐγὼ τῶν πραγμάτων·
ἄνδρες γὰρ ἑπτά, θούριοι λοχαγέται,
ταυροσφαγοῦντες ἐς μελάνδετον σάκος
καὶ θιγγάνοντες χερσὶ ταυρείου φόνου,

[1] οἰκιστῆρας M many recc., οἰκηστῆρας KN, οἰκητῆρας Mosc. 2 Aug. Lips 2.
[2] φρεσὶ M.
[3] κἀπιβουλεύσειν M, -βουλεύειν F¹L.
[4] πυλῶν πυργώματα m¹.

her kindly soil, to found homes and bear the shield, and prove yourselves true men in this hour of need. And, as the case now stands, until to-day Heaven inclines to our cause; for though we have been this long time beleaguered, by the will of the gods the war in the main goes well. But now, as the seer, the shepherd of birds, informs us, pondering in ears and mind, with no help from fire, the omens of prophecy with unerring skill,—he, master that he is of such means of divination, declares that the fiercest assault of the Achaeans is proclaimed in nightly council, and that they will devise plans for the capture of our city. Hasten, all of you, to the battlements and gateways of our bulwarks. Gird all your armour on and speed ye. Man the parapets and take your stand on the platforms of the towers. Bide in good courage at the outlets of the ports, and fear not over much the crew of invaders. God will give a happy issue.

For my part I have dispatched scouts and men to spy their force, and they, I feel assured, are not gone on a bootless quest. When I have heard their report I shall in no wise be ensnared by stratagem.

[*Enter a Scout*

SCOUT

Eteocles, most noble prince of the Cadmeans, I am returned, bearer of sure intelligence of the movements yonder in the host, myself eyewitness of what has passed. Seven warriors, impetuous leaders of their companies, shedding a bull's blood into a black-bound shield, and touching with their hands

[5] εὐθαρσεῖτε: Aldina. [6] κατοπτῆρα M, κατοπτῆρας m[1].

Ἄρη τ',[1] Ἐνυώ, καὶ φιλαίματον Φόβον
ὡρκωμότησαν ἢ πόλει κατασκαφὰς
θέντες λαπάξειν ἄστυ Καδμείων βίᾳ,
ἢ γῆν θανόντες τήνδε φυράσειν φόνῳ·
μνημεῖά θ' αὑτῶν[2] τοῖς τεκοῦσιν ἐς δόμους
πρὸς ἅρμ' Ἀδράστου χερσὶν ἔστεφον, δάκρυ
λείβοντες· οἶκτος δ' οὔτις ἦν διὰ στόμα.
σιδηρόφρων γὰρ θυμὸς ἀνδρείᾳ φλέγων
ἔπνει, λεόντων ὡς Ἄρη[3] δεδορκότων.
καὶ τῶνδε πύστις[4] οὐκ ὄκνῳ χρονίζεται·
κληρουμένους δ' ἔλειπον, ὡς πάλῳ λαχὼν
ἕκαστος αὐτῶν πρὸς πύλας ἄγοι λόχον.
πρὸς ταῦτ' ἀρίστους ἄνδρας ἐκκρίτους πόλεως
πυλῶν ἐπ' ἐξόδοισι τάγευσαι τάχος·
ἐγγὺς γὰρ ἤδη πάνοπλος Ἀργείων στρατὸς
χωρεῖ, κονίει, πεδία δ' ἀργηστὴς ἀφρὸς
χραίνει σταλαγμοῖς ἱππικῶν ἐκ πλευμόνων.[5]
σὺ δ' ὥστε ναὸς κεδνὸς οἰακοστρόφος
φράξαι πόλισμα, πρὶν καταιγίσαι πνοὰς
Ἄρεως· βοᾷ γὰρ κῦμα χερσαῖον στρατοῦ·
καὶ τῶνδε καιρὸν ὅστις ὤκιστος λαβέ·
κἀγὼ τὰ λοιπὰ πιστὸν ἡμεροσκόπον
ὀφθαλμὸν ἕξω, καὶ σαφηνείᾳ λόγου
εἰδὼς τὰ τῶν θύραθεν ἀβλαβὴς ἔσῃ.

ΕΤΕΟΚΛΗΣ

ὦ Ζεῦ τε καὶ Γῆ καὶ πολισσοῦχοι θεοί,
Ἀρά τ' Ἐρινὺς πατρὸς ἡ μεγασθενής,

[1] ἄρη τ' M, ἄρην τ' most recc. (ἄρρη τ' G): M. Schmidt.
[2] αὐτῶν M.
[3] ἄρη M, ἄρην most recc.
[4] πύστις most MSS., πίστις Q, Stob. *Flor.* vii. 11.
[5] πλευμόνων M, πνευμόνων or πνευμάτων recc.

the victim's gore, have sworn an oath by Ares, by Enyo,[1] and by bloodthirsty Rout, that they will bring destruction on the city of the Cadmeans and ravage it by force of arms, or in death imbrue this land of ours with their blood. And on Adrastus' chariot they were suspending last tokens of themselves, destined for their parents at home. Tears they shed thereby, but no note of lamentation passed their lips; for there breathed in them a spirit of iron resolve, glowing with valour, as in lions with battle in their eyes. And thy learning of these tidings is not delayed by fearfulness; for I left them casting lots how each, his post assigned by chance, should lead his company against the ports. Therefore marshal thee amain our bravest warriors, the city's best, at the outlets of the gates. For already, hard at hand, the Argive host in full array is advancing and speeds onward, while white foam flecks the plain with drops from their chargers' panting breath. Do thou then, like the careful helmsman of a ship, bulwark the town ere the blasts of war break over it in storm; for on the dry land there roars a surge of armed men. To this effect do thou seize such moment as is speediest. On my part, for what's still to come, I will keep a wary eye on watch by day, and thou, apprised by true report of what takes place without, shalt be safe from harm. [*Exit*

ETEOCLES

O Zeus and Earth, and ye gods that guard our city, and Curse,[2] the potent spirit of the vengeance

[1] Enyo is a personification of war, and hence sometimes called the mother or the daughter of Ares.

[2] The curse pronounced by Oedipus against his two sons (cp. 785 ff.) is a daemonic power, here identified with the vengeance it calls into being.

μή μοι πόλιν γε πρυμνόθεν πανώλεθρον
ἐκθαμνίσητε δῃάλωτον, Ἑλλάδος
φθόγγον χέουσαν, καὶ δόμους ἐφεστίους·
ἐλευθέραν δὲ γῆν τε καὶ Κάδμου πόλιν
ζυγοῖσι δουλίοισι[1] μήποτε σχεθεῖν·[2]
γένεσθε δ᾽ ἀλκή· ξυνὰ δ᾽ ἐλπίζω λέγειν·
πόλις γὰρ εὖ πράσσουσα δαίμονας τίει.

ΧΟΡΟΣ

θρέομαι φοβερὰ μεγάλ᾽ ἄχη·
μεθεῖται στρατός· στρατόπεδον λιπὼν
ῥεῖ πολὺς ὅδε λεὼς πρόδρομος ἱππότας·
αἰθερία κόνις με πείθει φανεῖσ᾽,
ἄναυδος σαφὴς ἔτυμος ἄγγελος.
ἔτι δὲ <γᾶς> ἐμᾶς[3] πεδί᾽ ὁπλόκτυπ᾽[4] ὠ-
τὶ χρίμπτει βοάν·[5] ποτᾶται, βρέμει δ᾽
ἀμαχέτου δίκαν ὕδατος ὀροτύπου.
ἰὼ ἰὼ
ἰὼ θεοὶ θεαί τ᾽ ὀρόμενον κακὸν
βοᾷ τειχέων ὕπερ ἀλεύσατε.[6]
ὁ λεύκασπις ὄρνυται λαὸς εὐ-
τρεπὴς ἐπὶ πόλιν διώκων [πόδα].[7]
τίς ἄρα ῥύσεται, τίς ἄρ᾽ ἐπαρκέσει
θεῶν ἢ θεᾶν;
πότερα δῆτ᾽ ἐγὼ <πάτρια>[8] ποτιπέσω
βρέτη δαιμόνων;
ἰὼ μάκαρες εὔεδροι,
ἀκμάζει βρετέων ἔχεσθαι· τί μέλ-
λομεν ἀγάστονοι;

[1] δουλείοισι: Aldina.
[2] σχέθειν: Blomfield.
[3] ἐλεδέμας M, ἐλεδεμνὰς m: Paley.
[4] πεδιοπλοκτύπος τί M (ὠτὶ or τ᾽ ὠτὶ, ὠσὶ or τ᾽ ὠσὶ recc.): Seidler.

of my sire, do not, I entreat ye, extirpate in ruin utter and complete, with ravage by the foe, a city that speaks the speech of Hellas, and our hearths and homes. O may they never constrain in slavery's yoke a land of freedom and the town of Cadmus! But show yourselves our strength. Methinks it is our common cause I urge. For a State that prospers pays honours to its gods.

[*Exit Eteocles, with citizens. The Chorus enters in fearful agitation*

Chorus

In my terror I utter loud cries of woe. The host is let loose. Leaving their camp, lo ! yonder stream, in full tide, the horsemen coursing in the van. I know it by the dust seen high in air—a speechless, yet clear and truthful harbinger.

And now the thud of hoofs upon my native plains brings the din close to my ears ; it flies, it roars like a resistless torrent lashing the mountain-side.

Ah, ah, ye gods and goddesses, with your war-cry above our walls fend off the on-rushing horror !

The host of the white shield, ready for battle, rushes at full speed against the town.

Who then can rescue, who then can succour us, what god or goddess ?

Shall I throw myself at the feet of the images of our ancestral gods ?

Ah me, ye blessed ones throned in security, 'tis high time to clasp your images. Why do we delay, and wail thus o'ermuch ? Hear ye, or hear ye not,

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5 *χρίμπτεται βοᾶ'* M : Ritschl.

6 *ἀλεύσετε* (M, with *α* over *ϵ* m^1) *βοᾷ ὑπὲρ τειχέων* : Tucker.

7 [*πόδα*] Bücheler.

8 <*πάτρια*> Volckmann.

ἀκούετ᾽ ἢ οὐκ ἀκούετ᾽ ἀσπίδων κτύπον;
πέπλων καὶ στεφέων[1] πότ᾽ εἰ μὴ νῦν ἀμ-
φὶ λιτάν᾽[2] ἕξομεν;
κτύπον δέδορκα· πάταγος οὐχ ἑνὸς δορός.
τί ῥέξεις; προδώσεις, παλαίχθων
Ἄρης, τὰν τεάν;
ἰὼ[3] χρυσοπήληξ δαῖμον, ἔπιδ᾽ ἔπι-
δε πόλιν ἄν ποτ᾽ εὐφιλήταν ἔθου.

θεοὶ πολιάοχοι πάντες ἴτε χθονός·[4] [στρ. α.
ἴδετε παρθένων
ἱκέσιον λόχον δουλοσύνας ὕπερ.
κῦμα [γὰρ][5] περὶ πτόλιν δοχμολόφων ἀνδρῶν
καχλάζει πνοαῖς Ἄρεος ὀρόμενον.
ἀλλ᾽, ὦ Ζεῦ †πάτερ παντελές,
πάντως ἄρηξον δαΐων ἅλωσιν.
Ἀργέιοι δὲ πόλισμα Κάδμου
κυκλοῦνται· φόβος δ᾽ ἀρηΐων[6] ὅπλων
<δονεῖ>,[7] διὰ δέ τοι γενύων ἱππίων[8]
κινύρονται φόνον χαλινοί.
ἑπτὰ δ᾽ ἀγάνορες[9] πρέποντες στρατοῦ
δορυσσοῖς[10] σαγαῖς πύλαις ἑβδόμαις[11]
. . . .
προσίστανται πάλῳ λαχόντες.

σύ τ᾽, ὦ Διογενὲς φιλόμαχον κράτος, [ἀντ. α.
ῥυσίπολις[12] γενοῦ,
Παλλάς, ὅ θ᾽ ἵππιος ποντομέδων ἄναξ
ἰχθυβόλῳ Ποσειδάων[13] μαχανᾷ,[14]
ἐπίλυσιν φόβων,[15] ἐπίλυσιν δίδου.

[1] στεφάνων changed to στεφέων M.
[2] ἀμφίλιταν M, ἀμφὶ λιτὰν m[1]: Seidler.
[3] ὦ: Dindorf.
[4] χθονὸς ἴθ᾽ (τ over θ) ἴτε M: Tucker.
[5] [γὰρ] Klausen.

the clashing shields? When, if not now, shall we place about them sacred robes and coronals in supplication?

A clash! I mark it. 'Twas not the clatter of a single spear. What wilt thou? Wilt thou abandon thine own land, O Ares, thou that hast dwelt therein of old? O God of the golden casque, look, O look upon the town thou didst erstwhile take for thy well-beloved!

Ye gods, who guard our country, O come all! Behold a band of maidens in supplication to be saved from slavery. Round about the town seethes a human wave of slanting crests, sped on by the blasts of Ares. Yet, O father Zeus, thou all-perfecter, deliver us altogether from capture by the foe.

The Argives encircle the fortress of Cadmus, terror of their weapons of war bewilders us, yea, the bits set in the horse's jaws clatter destruction. And seven doughty chieftains, conspicuous above the throng in spear-brandishing harness, take their stand at the gates each according to his lot.

Thou, too, O Zeus-born Power that lovest battle, O Pallas, prove thyself the saviour of the city! And thou, Lord of steeds, ruler of the deep, with thy weapon that speareth the fish, O Poseidon, grant us deliverance, aye deliverance, from our terrors!

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[6] *ἀρηίων*: Butler. [7] <*δονεῖ*> Schroeder.
[8] *ἱππίων* H. Mosc. 2, *ἱππείων* other MSS.
[9] *ἀγήνορες*: Dindorf. [10] *δορυσ(σ)όοις*: Blomfield.
[11] After 125 lacuna: Westphal.
[12] *ῥυσίπτολις* most MSS., *ῥυσίπολις* Lips. 2 Mosc. 1.
[13] *Ποσειδάν* M, -*δῶν* recc.: Klausen.
[14] *μαχανᾶ* with *η* over first and third *α* M, *μηχανᾷ* QLFN.
[15] *φόνων* M (*βου* superscr. m), *φόβων* recc.

σύ τ', Ἄρης, φεῦ, φεῦ, πόλιν ἐπώνυμον
Κάδμου[1] φύλαξον κήδεσαί τ' ἐναργῶς.
καὶ Κύπρις, ἅτ' εἶ[2] γένους προμάτωρ,
ἄλευσον· σέθεν γὰρ[3] ἐξ αἵματος
γεγόναμεν· λιταῖσί[4] σε θεοκλύτοις
αὐτοῦσαι[5] πελαζόμεσθα.
καὶ σύ, Λύκει' ἄναξ, Λύκειος γενοῦ
στρατῷ δαΐῳ στόνων ἀντίτας.[6]
σύ τ', ὦ Λατογένει-
α κούρα, τόξον εὐτυκάζου[7] [Ἄρτεμι φίλα].[8]

ἒ ἒ ἒ ἕ, [στρ. β.
ὄτοβον ἁρμάτων ἀμφὶ πόλιν κλύω·
ὦ πότνι' Ἥρα.
ἔλακον ἀξόνων βριθομένων χνόαι.
Ἄρτεμι φίλα, ἒ ἒ ἒ ἕ,
δοριτίνακτος αἰθὴρ δ'[9] ἐπιμαίνεται.
τί πόλις ἄμμι πάσχει, τί γενήσεται;
ποῖ δ' ἔτι τέλος ἐπάγει θεός;

ἒ ἒ ἒ ἕ, [ἀντ. β.
ἀκροβόλων δ' ἐπάλξεων λιθὰς ἔρχεται·
ὦ φίλ' Ἄπολλον·
κόναβος ἐν πύλαις χαλκοδέτων σακέων,
παῖ Διός, ὅθεν[10]
πολεμόκραντον ἁγνὸν τέλος ἐν μάχᾳ.
σύ τε, μάκαιρ'[11] ἄνασσ' Ὄγκα, πρὸ πόλεως
ἑπτάπυλον ἕδος ἐπιρρύου.

[1] ἐπώνυμον κάδμου πόλιν M, κάδμου ἐπ. recc. : Tucker.
[2] ἅτε : ἅτ' εἶ Dindorf. [3] σέθεν M, σέθεν γὰρ recc.
[4] λιταῖς : Herm. [5] ἀπύουσαι : Seidler.
[6] αὐτᾶς : Wecklein.

Thou too, Ares (oh the pity of it !), guard the town that bears the name of Cadmus and let thy presence prove thy kinship and thy care [1] ! And thou, Cypris, since thou art the primal mother of our race, ward off the foe ! For from thy blood are we sprung. Invoking thee with orisons wherewith men call upon the gods, we draw nigh unto thee.

Thou too, Lord of the Wolf,[2] prove thyself a wolf unto the host of the foe, and requite groan for groan !

And thou, O maiden, Leto's child, prepare thy bow !

Ha ! Ha ! The rattle of the chariots round the town, I hear it. O Lady Hera ! The naves creak beneath the axles' load. O beloved Artemis ! The air maddens with hurtling spears ! What betides our city ? What is to come ? And to what that lies beyond doth Heaven lead on the issue ?

Ha ! ha ! To the height of our battlements comes the hail of stones. O beloved Apollo ! There is a din of bronze-bound shields at the ports. O child of Zeus with whom is the divine authority that decides war when battle rages ! And thou, sainted Queen Onca,[3] on behalf of the city defend thy habitation of seven gates !

[1] κῆδος means both "kinship" and "care." The wife of Cadmus was Harmonia, daughter of Ares and Aphrodite.

[2] See the note on *Suppl.* 686.

[3] Onca, the name of a Phoenician goddess, is identified with Athene (cp. l. 487).

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7 . . τυκάζου M, ἐντυκάζου m, εὖ πυκάζου recc. : L. Dindorf.
8 ["Αρτεμι φίλα] Seidler. 9 δ' αἰθὴρ : Herm.
10 καὶ διόθεν : von den Bergh.
11 μάχαισί | τε M : Herm.

ἰὼ παναρκεῖς[1] θεοί, [στρ. γ.
ἰὼ τέλειοι τέλειαί τε γᾶς
τᾶσδε[2] πυργοφύλακες,
πόλιν δορίπονον μὴ προδῶθ᾽
ἑτεροφώνῳ στρατῷ.
κλύετε παρθένων κλύετε πανδίκως[3]
χειροτόνους λιτάς.

ἰὼ φίλοι δαίμονες, [ἀντ. γ.
λυτήριοί ⟨τ᾽⟩[4] ἀμφιβάντες πόλιν,
δείξαθ᾽ ὡς φιλοπόλεις,[5]
μέλεσθέ θ᾽[6] ἱερῶν δημίων,
μελόμενοι δ᾽ ἀρήξατε·
φιλοθύτων δέ τοι πόλεος[7] ὀργίων
μνήστορες ἐστέ μοι.

ΕΤΕΟΚΛΗΣ

ὑμᾶς ἐρωτῶ, θρέμματ᾽ οὐκ ἀνασχετά,
ἦ ταῦτ᾽ ἄριστα καὶ πόλει σωτήρια,
στρατῷ τε θάρσος τῷδε πυργηρουμένῳ,
βρέτη πεσούσας πρὸς πολισσούχων θεῶν
αὔειν, λακάζειν, σωφρόνων μισήματα;
μήτ᾽ ἐν κακοῖσι μήτ᾽ ἐν εὐεστοῖ φίλῃ
ξύνοικος εἴην τῷ γυναικείῳ γένει.
κρατοῦσα μὲν γὰρ οὐχ ὁμιλητὸν θράσος,
δείσασα δ᾽ οἴκῳ καὶ πόλει πλέον κακόν.
καὶ νῦν πολίταις τάσδε διαδρόμους φυγὰς
θεῖσαι διερροθήσατ᾽ ἄψυχον κάκην·
τὰ τῶν θύραθεν δ᾽ ὡς ἄριστ᾽ ὀφέλλεται,
αὐτοὶ δ᾽ ὑπ᾽ αὐτῶν[8] ἔνδοθεν πορθούμεθα.
τοιαῦτά τὰν γυναιξὶ συνναίων ἔχοις.[9]

[1] παναρκεῖς M, λ over ρ m[1], παναλκεῖς recc.

O ye gods all potent to save, ye gods and goddesses that have full power to guard the bulwarks of our land, abandon not to a host of alien speech our city that now bears the brunt of war. Hearken, O hearken, righteously, unto maidens who stretch out their hands unto you in prayer.

O dear divinities, take your stand round the city as its saviours and show that ye hold it dear. Take thought of a people's offerings, and as ye take thought succour us. Be mindful, I beseech ye, of our city's lavish rites of sacrifice.

ETEOCLES

You, I ask, insufferable creatures that ye are! is this the best course to save the town, does this hearten our beleaguered soldiery—to fling yourselves before the images of the gods that guard the city and shout and shriek and make decent folk detest you? Neither in evil days nor in gladsome prosperity may I have to house with womankind. Has she the upper hand,—'tis insolence past living with; but, if seized with fear, to home and city she is a still greater bane. So now, by thus hurrying to and fro in flight, in your clamour ye have spread craven cowardice among the townsfolk. The fortunes of the foe without are thus aided best, while we are ruined from within by our own selves. Verily you may expect such troubles if you house with women-

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[2] *τᾶσδέ γε* M, *τᾶσδε* recc.
[3] *πανδίκους* M¹LK, *πανδίκως* M²FRN.
[4] <*τ'*> Seidler. [5] *φιλοπόλιες*: Wunderlich.
[6] *δ'* M, *θ'* recc. [7] *πόλεως* M recc., *πόλεος* N.
[8] *ὑφ' αὑτῶν* M, *ὑπ' αὐτῶν* recc.
[9] l. 195 omitted in M (at bottom of the page).

κεἰ μή τις ἀρχῆς τῆς ἐμῆς ἀκούσεται,
ἀνὴρ γυνή τε χὤ τι τῶν μεταίχμιον,
ψῆφος κατ' αὐτῶν ὀλεθρία βουλεύσεται,
λευστῆρα δήμου δ' οὔ τι μὴ φύγῃ μόρον.
μέλει γὰρ ἀνδρί, μὴ γυνὴ βουλευέτω,
τἄξωθεν· ἔνδον δ' οὖσα μὴ βλάβην τίθει.
ἤκουσας ἢ οὐκ ἤκουσας, ἢ κωφῇ λέγω;

ΧΟΡΟΣ

ὦ φίλον Οἰδίπου τέκος, ἔδεισ' ἀκου- [στρ. α.
σασα τὸν ἁρματόκτυπον ὄτοβον ὄτοβον,[1]
ὅτε[2] τε σύριγγες ἔκλαγξαν ἑλίτροχοι,
ἱππικῶν τ' ἄπυον[3] πηδαλίων διὰ στόμα
πυριγενετᾶν χαλινῶν.

ΕΤΕΟΚΛΗΣ

τί οὖν; ὁ ναύτης ἆρα μὴ 's πρῷραν φυγὼν
πρύμνηθεν ηὗρε[4] μηχανὴν σωτηρίας,
νεὼς καμούσης ποντίῳ πρὸς κύματι[5];

ΧΟΡΟΣ

ἀλλ' ἐπὶ δαιμόνων πρόδρομος ἦλθον ἀρ- [ἀντ. α.
χαῖα βρέτη, θεοῖσι πίσυνος,[6] νιφάδος
ὅτ' ὀλοᾶς νειφομένας[7] βρόμος ἐν πύλαις·
δὴ τότ' ἤρθην φόβῳ πρὸς μακάρων λιτάς, πόλεως
ἵν' ὑπερέχοιεν ἀλκάν.

[1] ὄτοβον MN, ὄτοβον ὄτοβον recc.
[2] ὅτι M, ὅτε Paris. 2886.
[3] ἀύπνων : Lachmann.
[4] εὗρεν M, εὗρε m^1 : Weil.
[5] . . . ματι M, ἐν κυ in erasure m, πρὸς κύματι recc.

kind. Now if there be one who shall refuse obedience to my authority—man or woman or whatsoever is betwixt—sentence of death shall be passed upon him, and he shall in no wise escape destruction by stoning at the people's hand. Matters abroad are man's affair—let woman not advise thereon. Bide thou within and stir up no mischief. Dost hear or not? Or am I speaking to the deaf?

Chorus

Ah, dear son of Oedipus, terror seized me at hearing the loud note sounded by the chariots, and when the pipes[1] screamed in the whirling wheels, and I heard the guiding gear in the horses' mouths, the bits forged in fire.

Eteocles

What then? Has ever the seaman, by fleeing from stern to prow, found means to save himself when his ship laboured in a tossing sea?

Chorus

But it was with trust in the gods that I came in hot haste to the olden images of the powers divine when there arose the roar of the deadly hail beating at the gates. Then indeed it was that I was stirred by terror to supplicate the Blessed Ones that they might hold their protection over the city.

[1] There is word-play on σῦριγξ: (1) the musical instrument, (2) the pipe of the nave.

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[6] πίσυνος θεοῖς: Seidler. [7] νειφομένης with α over η M.

ΕΤΕΟΚΛΗΣ

[1]πύργον στέγειν εὔχεσθε πολέμιον δόρυ.
οὐκοῦν[2] τάδ᾽ ἔσται πρὸς θεῶν· ἀλλ᾽ οὖν θεοὺς
τοὺς τῆς ἁλούσης πόλεος[3] ἐκλείπειν λόγος.

ΧΟΡΟΣ

μήποτ᾽ ἐμὸν κατ᾽ αἰῶνα λίποι[4] θεῶν [στρ. β.
ἅδε πανάγυρις, μηδ᾽ ἐπίδοιμι τάνδ᾽
ἀστυδρομουμέναν πόλιν καὶ στράτευμ᾽
ἁπτόμενον πυρὶ δαΐῳ.

ΕΤΕΟΚΛΗΣ

μή μοι θεοὺς καλοῦσα βουλεύου κακῶς·
πειθαρχία γάρ ἐστι τῆς εὐπραξίας
μήτηρ, γυνὴ σωτῆρος· ὧδ᾽ ἔχει λόγος.

ΧΟΡΟΣ

ἔστι· θεοῦ[5] δ᾽ ἔτ᾽ ἰσχὺς καθυπερτέρα· [ἀντ. β.
πολλάκι δ᾽ ἐν κακοῖσι τὸν[6] ἀμάχανον
κἀκ χαλεπᾶς δύας ὕπερθ᾽ ὀμμάτων
κρημναμενᾶν[7] νεφελᾶν[8] ὀρθοῖ.

ΕΤΕΟΚΛΗΣ

ἀνδρῶν τάδ᾽ ἐστί, σφάγια καὶ χρηστήρια
θεοῖσιν ἔρδειν πολεμίων πειρωμένους[9]·
σὸν δ᾽ αὖ τὸ σιγᾶν καὶ μένειν εἴσω δόμων.

[1] ll. 216-218 so M, 217 Chorus 218 Eteocles m[1], recc.

[2] *οὔκουν* M, *οὐκοῦν* m[1], recc. Reading *οὔκουν . . . θεῶν;* Tucker translates, "Will that not be in the Gods' behalf?"

[3] *πόλεως* most MSS., *πόλεος* N and some recc.

[4] *λείποι* M: Rob.

Eteocles

That our bulwarks stand fast against the onset of the foe—be that your prayer. Aye, this will be as the gods grant—but then, 'tis said, a captured city is forsaken by its gods.

Chorus

Never, so long as my life lasts, may this holy company of the gods abandon it, nor may I live to see our city overrun and the soldiery laying hold on it with hostile fire!

Eteocles

Nay, take not evil counsel when thus calling on the gods. For Obedience is the mother of Success, wife of Preserver—so runs the saw.

Chorus

Even so, yet the might of Heaven is above all; and ofttimes in the midst of his distress, it uplifteth the helpless, even from cruel woes when clouds are lowering over his eyes.

Eteocles

'Tis for men to offer victims and sacrifices unto the gods when they make trial of the foe; but thy task is to hold thy peace and bide within the house.

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[5] θεοῦ M, οις superscr. m, θεοῖς recc.
[6] τὰν: Canter.
[7] κριμναμέναν M, κρημναμέναν m[1]: Herm.
[8] νεφέλαν: Herm.
[9] πειρωμένοις M, ων superscr. m[1]: Weil.

ΧΟΡΟΣ

διὰ θεῶν πόλιν νεμόμεθ'[1] ἀδάματον,[2] [στρ. γ.
δυσμενέων δ' ὄχλον πύργος ἀποστέγει.
τίς[3] τάδε νέμεσις στυγεῖ;

ΕΤΕΟΚΛΗΣ

οὔτοι φθονῶ σοι δαιμόνων τιμᾶν γένος·
ἀλλ' ὡς πολίτας μὴ κακοσπλάγχνους τιθῇς,
εὔκηλος ἴσθι μηδ' ἄγαν ὑπερφοβοῦ.

ΧΟΡΟΣ

ποτίφατον[4] κλύουσα πάταγον ἀνάμιγα[5] [ἀντ. γ.
ταρβοσύνῳ φόβῳ τάνδ' ἐς ἀκρόπτολιν,[6]
τίμιον ἕδος, ἱκόμαν.

ΕΤΕΟΚΛΗΣ

μή νυν, ἐὰν θνῄσκοντας ἢ τετρωμένους
πύθησθε, κωκυτοῖσιν ἁρπαλίζετε.
τούτῳ γὰρ Ἄρης βόσκεται, φόνῳ βροτῶν.

ΧΟΡΟΣ

καὶ μὴν ἀκούω γ' ἱππικῶν φρυαγμάτων.

ΕΤΕΟΚΛΗΣ

μή νυν[7] ἀκούουσ' ἐμφανῶς ἄκου' ἄγαν.

ΧΟΡΟΣ

στένει πόλισμα γῆθεν, ὡς κυκλουμένων.

[1] νεμόμεσθ' M, -μεθ' recc.
[2] ἀδάμαντον M, ἀδάμαστον recc.: Pauw.
[3] τί: Heath. [4] ποταίνιον: Heimsoeth.
[5] ἄμμιγα M, ἀνάμιγα Aug.

CHORUS

Through Heaven's grace the city we inhabit is unsubdued and our battlements ward off the thronging foe. Wherein do our acts merit reproof in anger?

ETEOCLES

I grudge thee not, i' faith, thine honouring the powers of Heaven; but that thou make not our burghers craven-hearted, be thou calm nor give way to terror overmuch.

CHORUS

'Twas at the sound of strange and mingled din that in trembling fear I came hither to the holy sanctuary upon the citadel.

ETEOCLES

If, then, ye hear of dying or of wounded men, seize not on the news with shrill lament. For this is the food of Ares, even the blood of men.

CHORUS

Hark! I hear the snorting of steeds!

ETEOCLES

For all thy hearing, hear not too plainly.

CHORUS

The stronghold groans from its base, as if they were girding it about.

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[6] ἀκρόπολιν M, ἀκρόπτολιν N. [7] νῦν M.

ΕΤΕΟΚΛΗΣ

οὔκουν ἔμ᾽ ἀρκεῖ τῶνδε βουλεύειν πέρι.

ΧΟΡΟΣ

δέδοικ᾽, ἀραγμὸς δ᾽ ἐν πύλαις ὀφέλλεται.

ΕΤΕΟΚΛΗΣ

οὐ σῖγα μηδὲν τῶνδ᾽ ἐρεῖς κατὰ πτόλιν;

ΧΟΡΟΣ

ὦ ξυντέλεια, μὴ προδῷς πυργώματα.

ΕΤΕΟΚΛΗΣ

οὐκ ἐς φθόρον[1] σιγῶσ᾽ ἀνασχήσῃ τάδε;

ΧΟΡΟΣ

θεοὶ πολῖται, μή με δουλείας τυχεῖν.

ΕΤΕΟΚΛΗΣ

αὐτὴ σὺ δουλοῖς κἀμὲ καὶ πᾶσαν πόλιν.[2]

ΧΟΡΟΣ

ὦ παγκρατὲς Ζεῦ, τρέψον εἰς ἐχθροὺς βέλος.

ΕΤΕΟΚΛΗΣ

ὦ Ζεῦ, γυναικῶν οἷον ὤπασας γένος.

ΧΟΡΟΣ

μοχθηρόν, ὥσπερ ἄνδρας ὧν ἁλῷ πόλις.

[1] φόνον M, φθόρον m[1]. [2] πτόλιν M, πόλιν recc.

ETEOCLES

Well, it is enough, I hope, that I take thought thereon.

CHORUS

I am adread, the battering grows louder at the ports.

ETEOCLES

Hold thy peace! Say naught of this about the town!

CHORUS

O guardian company of gods, abandon not our battlements!

ETEOCLES

Plague on thee! Wilt thou not hold thy peace and suffer in patience?

CHORUS

Gods of our city! Save me from the fate of slavery!

ETEOCLES

'Tis thou, thou, that art making a slave of me and of the whole city.

CHORUS

O Almighty Zeus, turn thy bolt upon the foe!

ETEOCLES

O Zeus, what a breed thou hast given us in womankind!

CHORUS

A breed beset with miseries, even as men whose city is captured.

ΕΤΕΟΚΛΗΣ

παλινστομεῖς αὖ θιγγάνουσ᾽ ἀγαλμάτων;

ΧΟΡΟΣ

ἀψυχίᾳ γὰρ γλῶσσαν ἁρπάζει φόβος.

ΕΤΕΟΚΛΗΣ

αἰτουμένῳ μοι κοῦφον εἰ δοίης τέλος.

ΧΟΡΟΣ

λέγοις ἂν ὡς τάχιστα, καὶ τάχ᾽ εἴσομαι.

ΕΤΕΟΚΛΗΣ

σίγησον, ὦ τάλαινα, μὴ φίλους φόβει.

ΧΟΡΟΣ

σιγῶ· σὺν ἄλλοις πείσομαι τὸ μόρσιμον.

ΕΤΕΟΚΛΗΣ

τοῦτ᾽ ἀντ᾽ ἐκείνων τοὔπος αἱροῦμαι σέθεν.
καὶ πρός γε τούτοις, ἐκτὸς οὖσ᾽ ἀγαλμάτων,
εὔχου τὰ κρείσσω, ξυμμάχους εἶναι θεούς·
κἀμῶν ἀκούσασ᾽ εὐγμάτων, ἔπειτα σὺ
ὀλολυγμὸν ἱερὸν εὐμενῆ παιώνισον,[1]
Ἑλληνικὸν νόμισμα θυστάδος βοῆς,
θάρσος φίλοις, λύουσα πολέμιον φόβον.
  ἐγὼ δὲ χώρας τοῖς πολισσούχοις θεοῖς,
πεδιονόμοις τε κἀγορᾶς ἐπισκόποις,

[1] παιώνισον M, παιάνισον m[1] recc.

ETEOCLES

What! ill-omened words and thy hands upon the statues of the gods?

CHORUS

Aye, for that I am faint of heart, fear runs away with my tongue.

ETEOCLES

If only thou wouldst grant at my request a trifling boon.

CHORUS

Say on forthwith, I pray thee, and I shall know anon.

ETEOCLES

Hold thy peace, wretched woman; cease from terrifying thine own defenders.

CHORUS

I hold my peace. I shall suffer the fate that others share.

ETEOCLES

This utterance likes me better than thy words that went before. Aye, and more than this—quit thy place about the images and make the better prayer: "May the gods fight on our side!" And now first hear my vow, and then ring out the loud and solemn cry of jubilance, our Grecian wont of sacrificial shout heartening to our friends, and remove the terror of battle.

And now [*here Eteocles makes his vow*] "To the guardian gods of our country, whether they haunt the plain or keep watch over the market-place, to

Δίρκης τε πηγαῖς, ὕδατί τ'[1] Ἰσμηνοῦ λέγω
εὖ ξυντυχόντων καὶ πόλεως σεσωμένης,[2]
μήλοισιν αἱμάσσοντας ἑστίας θεῶν,
[ταυροκτονοῦντας θεοῖσιν, ὧδ' ἐπεύχομαι][3]
θύσειν[4] τροπαῖα, δαΐων[5] δ' ἐσθήματα,[6]
στέψω λάφυρα[7] δουρίπληχθ'[8] ἁγνοῖς δόμοις.
[στέψω πρὸ ναῶν, πολεμίων δ' ἐσθήματα.†][9]
τοιαῦτ' ἐπεύχου μὴ φιλοστόνως θεοῖς,
μηδ' ἐν ματαίοις κἀγρίοις ποιφύγμασιν·[10]
οὐ γάρ τι μᾶλλον μὴ φύγῃς τὸ μόρσιμον.
ἐγὼ δέ γ'[11] ἄνδρας ἓξ ἐμοὶ σὺν ἑβδόμῳ
ἀντηρέτας ἐχθροῖσι τὸν μέγαν τρόπον
εἰς ἑπτατειχεῖς ἐξόδους τάξω μολών,
πρὶν ἀγγέλους σπερχνούς τε καὶ ταχυρρόθους
λόγους ἱκέσθαι καὶ φλέγειν χρείας ὕπο.

ΧΟΡΟΣ

μέλει, φόβῳ δ' οὐχ ὑπνώσσει κέαρ· [στρ. α.
γείτονες δὲ καρδίας
μέριμναι ζωπυροῦσι τάρβος
τὸν ἀμφιτειχῆ λεών,
δράκοντας[12] ὥς τις τέκνων
ὑπερδέδοικεν λεχαίων[13] δυσευνάτορας[14]
πάντρομος[15] πελειάς.
τοὶ μὲν γὰρ ποτὶ πύργους
πανδαμεὶ πανομιλεὶ
στείχουσιν. τί γένωμαι;

[1] οὐδ' ἀπ' : ὕδατί τ' Geel.
[2] σεσωσμένης : Wecklein.
[3] [ ] Wilam.
[4] θήσειν : Weil.
[5] πολεμίων : δαΐων Herm.
[6] ἐσθήμασι M, τα over σι m.
[7] λάφυρα δᾴων : στέψω λάφυρα Herm., Wilam.

Dirce's springs, and to Ismenus' stream, I make my vow that, if all go well and the city with its burghers be preserved, they shall stain with blood of sheep the hearths of the gods and offer trophies, while I will bedeck their hallowed abodes with the spoil of the spear-smitten vestments of the foe."

Such be the tenour of thy prayers unto the gods, indulging not in lamentations nor in vain and frantic shrieks; for none the more shalt thou thereby escape thy doom. Meantime I will go and at the seven outlets in the walls will post six men—myself the seventh—as champions to oppose the foe in gallant style, ere ever messengers in hot haste and swift speeding rumours arrive and inflame us by the urgent need. [*Exit*

CHORUS

I heed his bidding, but through terror my spirit finds no rest. Anxieties, pressing close upon my heart, enkindle my dread of the soldiery encompassing our walls, even as an ever-timorous dove for her nestlings' sake hath fear of serpents, the fell visitants of her nest. For in their whole force and multitude some press against our battlements—ah, what will

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[8] *δουρίπληχθ'* M, *δο(υ)ρύπληχθ'* PR, *δορίπληθ'* V.

[9] This verse is deleted in whole or in part in PQ.

[10] *ποιφοίγμασιν* by correction M, *ποιφύγμασιν* recc.

[11] *δ' ἐπ'* : *δέ γ'* Anon.

[12] *δράκοντα δ'* : Bothe.

[13] *λεχέων* : Lachmann.

[14] *δυσευνήτορας* M, with *ει* over *η*, *α* over *ασ* m[1] : scholiast M, Bothe.

[15] *πάντρομος* M and m, *-τροφος* m recc.

τοὶ δ' ἐπ' ἀμφιβόλοισιν
ἰάπτουσι πολίταις
χερμάδ' ὀκριόεσσαν.[1]
παντὶ τρόπῳ, Διογενεῖς
θεοί, πόλιν καὶ στρατὸν
Καδμογενῆ ῥύεσθε.

ποῖον δ' ἀμείψεσθε[2] γαίας πέδον [ἀντ. α.
τᾶσδ' ἄρειον, ἐχθροῖς
ἀφέντες τὰν βαθύχθον' αἶαν,
ὕδωρ τε Διρκαῖον, εὐ-
τραφέστατον[3] πωμάτων
ὅσων ἵησιν Ποσει-
δᾶν ὁ γαιάοχος
Τηθύος τε παῖδες.
πρὸς τάδ', ὦ πολιοῦχοι
θεοί, τοῖσι μὲν ἔξω
πύργων ἀνδρολέτειραν
κῆρα, ῥίψοπλον[4] ἄταν,
ἐμβαλόντες ἄροισθε
κῦδος τοῖσδε πολίταις.
καὶ πόλεως ῥύτορες[5] <ἔστ'>[6]
εὔεδροί τε στάθητ'
ὀξυγόοις λιταῖσιν.

οἰκτρὸν γὰρ πόλιν ὧδ' ὠγυγίαν [στρ. β.
'Αίδᾳ προϊάψαι, δορὸς ἄγραν,
δουλίαν[7] ψαφαρᾷ σποδῷ
ὑπ' ἀνδρὸς 'Αχαιοῦ θεόθεν
περθομέναν ἀτίμως,
τὰς δὲ κεχειρωμένας[8] ἄγεσθαι,
ἓ ἕ, νέας τε καὶ παλαιὰς

betide me?—others hurl jagged stones upon the burghers pelted on every side. O ye gods of race divine, with all your power rescue our city and her men-at-arms, the sons of Cadmus!

What more delightsome plot of earth will ye exchange for this, if ye abandon to its foe this deep-soiled land and Dirce's water, most healthful of all streams poured forth by Poseidon, who upholds the earth, and by Tethys' children? Therefore, O gods that protect the city, so hurl panic upon the foe without our battlements that they fling away their arms and perish in slaughter; and earn thereby glory for yourselves in our burghers' eyes. O save our city and stablish yourselves securely in your fair seats therein in answer to our prayers fraught with shrill laments!

For piteous it were thus to hurl to destruction a city of olden time, made slave and booty of the spear, in dust and ashes laid by Heaven's decree and ignominious ravage of Achaean men. Piteous, too, for her captive daughters (ah me, ah me!), young

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[1] *ὀκρυόεσσαν* M, *ὀκριόεσσαν* m[1].
[2] *ἀμείψασθε* M, *ἀμείψεσθε* m[1].
[3] *εὐτρεφέστατον* M, *εὐτράφεστατον* recc.
[4] *καταρίψοπλον* M, *καὶ τὰν ῥίψοπλον* : *κῆρα ῥίψοπλον* Lowinski.
[5] *ῥύτορες* M[1], *ῥυτῆρες* m[1].
[6] <*ἔστ'*> Headlam.
[7] *δουλείαν* M : *δουλίαν* marg. of Burton's Aldina.
[8] *κεχηρωμένας* M, *ει* over *η* m[1].

ἱππηδὸν πλοκάμων, περιρ-
ρηγνυμένων φαρέων. βοᾷ
δ᾽ ἐκκενουμένα πόλις,
λαΐδος ὀλλυμένας μιξοθρόου·
βαρείας τοι τύχας προταρβῶ.

κλαυτὸν δ᾽ ἀρτιτρόποις[1] ὠμοδρόποις[2] [ἀντ. β.
νομίμων προπάροιθεν διαμεῖψαι
δωμάτων στυγερὰν ὁδόν·
τί; τὸν φθίμενον γὰρ προλέγω
βέλτερα τῶνδε πράσσειν·
πολλὰ γάρ, εὖτε πτόλις[3] δαμασθῇ,
ἒ ἔ, δυστυχῆ τε πράσσει.
ἄλλος δ᾽ ἄλλον ἄγει, φονεύ-
ει, τὰ δὲ πυρφορεῖ· καπνῷ
[δὲ][4] χραίνεται πόλισμ᾽ ἅπαν·
μαινόμενος δ᾽ ἐπιπνεῖ λαοδάμας
μιαίνων εὐσέβειαν Ἄρης.

κορκορυγαὶ δ᾽ ἀν᾽ ἄστυ, προτὶ [πτόλιν][5]
δ᾽ ὁρκάνα [στρ. γ.
πυργῶτις· πρὸς ἀνδρὸς δ᾽ ἀνὴρ
<ἀμφὶ>[6] δορὶ κλίνεται·[7]
βλαχαὶ δ᾽ αἱματόεσσαι
τῶν ἐπιμαστιδίων
ἀρτιτρεφεῖς βρέμονται.
ἁρπαγαὶ δὲ διαδρομᾶν[8] ὁμαίμονες·
ξυμβολεῖ φέρων φέροντι,
καὶ κενὸς κενὸν καλεῖ,
ξύννομον θέλων ἔχειν,
οὔτε μεῖον οὔτ᾽ ἴσον λελιμμένοι.[9]
τάκ[10] τῶνδ᾽ εἰκάσαι λόγος πάρα.

and old, to be haled by their hair, like horses, while their raiment is rent about them. A city made desolate waileth as the captive spoil is borne off to its doom 'mid mingled cries. Grievous in truth is the fate my fear forebodes.

Woeful it is for modest maidens, plucked all unripe, before the nuptial rite, to pass on a detested journey from their homes. Nay, the dead, I trow, have a happier fate than they. Aye, for many and wretched are the miseries (alas, alas !) when a city is taken. Man drags off man, or slays, or carries fire ; the whole city is befouled with smoke. Mad, inspiring to frenzy, slaying the people, defiling holiness is war.

Tumult reigns through the town, against it advances a towering net of ruin. Man encounters man and is laid low by the spear. For the babes at their breast resound the wailing cries of young mothers, all streaming with blood. Kindred are the prey of scattering bands. Pillager encounters pillager ; the empty-handed hails the empty-handed, fain to have a partner, all greedy neither for less nor equal share. Good reason is there to surmise the issue of deeds like this.

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[1] ἀρτιτρόποις M, δ over the second τ m.
[2] ὠμοδρόπων : Ritschl.
[3] πόλις M, πτόλις F^2.
[4] [δὲ] Brunck.
[5] ποτὶ πτόλιν : Herm.
[6] <ἀμφὶ> Herm.
[7] κλίνεται M, with και over κλι m^1.
[8] διαδρομὰν M, -ᾶν m^1.
[9] λελημμένοι M, λελιμμένοι recc.
[10] τί* ἐκ M, τίν' ἐκ m^1 : Wilam.

παντοδαπὸς δὲ καρπὸς χαμάδις πεσὼν [ἀντ. γ.
ἀλγύνει κυρήσας· πικρὸν δ'
ὄμμα θαλαμηπόλων·
πολλὰ δ' ἀκριτόφυρτος
γᾶς δόσις οὐτιδανοῖς
ἐν ῥοθίοις[1] φορεῖται.
δμωίδες δὲ καινοπήμονες νέαι·
τλάμον'[2] εὐνὰν αἰχμάλωτον
ἀνδρὸς εὐτυχοῦντος ὣς
δυσμενοῦς ὑπερτέρου
ἐλπίς ἐστι νύκτερον τέλος μολεῖν,
παγκλαύτων ἀλγέων ἐπίρροθον.

ΗΜΙΧΟΡΙΟΝ

ὅ τοι κατόπτης, ὡς ἐμοὶ δοκεῖ, στρατοῦ
πευθώ τιν' ἡμῖν, ὦ φίλαι, νέαν φέρει,
σπουδῇ διώκων πομπίμους χνόας ποδῶν.

ΗΜΙΧΟΡΙΟΝ

καὶ μὴν ἄναξ ὅδ' αὐτὸς Οἰδίπου τόκος
εἰς[3] ἀρτίκολλον ἀγγέλου λόγον μαθεῖν·
σπουδὴ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα.

ΑΓΓΕΛΟΣ

λέγοιμ' ἂν εἰδὼς εὖ τὰ τῶν ἐναντίων,
ὥς τ'[4] ἐν πύλαις ἕκαστος εἴληχεν πάλον.
Τυδεὺς μὲν ἤδη πρὸς πύλαισι Προιτίσιν
βρέμει, πόρον δ' Ἰσμηνὸν οὐκ ἐᾷ περᾶν
ὁ μάντις· οὐ γὰρ σφάγια γίγνεται[5] καλά.

[1] ῥοθίοισι M, ῥοθίοις recc.
[2] τλήμονες mss. except N (τλήμον') : Blomfield.
[3] εἶσ' most mss., ἐς Q : Porson.
[4] ὥστ' in erasure changed to ὅτ' (?) M. [5] γίνεται : Porson.

Store of every sort, strewn upon the ground as it may chance, is cause for grief, a sorry sight for housewives' eyes. In wild confusion the plenteous gifts of earth are swept along in streams of wastefulness. Young women, enslaved, suffer a new misery. Theirs it is to expect a captive's woeful bed, bed as of a happy mate but a triumphant foe's —the coming of the nightly rite to alleviate her tears and anguish ! [1]

[*The Scout is seen approaching from one side ; Eteocles from the other*]

LEADER OF THE FIRST HALF-CHORUS

My friends, the scout, methinks, is bringing to us some recent tidings of the host, urging in hot haste the joints of his legs that bear him hither.

LEADER OF THE SECOND HALF-CHORUS

And lo ! here comes our lord himself, the son of Oedipus, at the fit moment to hear the messenger's report. He, too, from haste keeps not his even pace.

SCOUT

I will describe—from knowledge that is sure—the disposition of the foe, how at the gates each man hath his post by lot. Tydeus already is storming before the Proetid gate ; yet the seer suffers him not to pass the Ismenus because the omens from the sacrifices do not promise fair. But Tydeus,

[1] In this highly condensed passage, contrasted with the note of the misery of an enforced union is an undertone of the happiness of a marriage of love. ἀνδρός is at once "man" and "husband," τέλος "rite" and "consummation," ἐλπίς "expectation" of sorrow and of joy.

Τυδεὺς δὲ μαργῶν καὶ μάχης λελιμμένος[1]
μεσημβριναῖς κλαγγαῖσιν ὡς δράκων βοᾷ·
θείνει[2] δ' ὀνείδει μάντιν Οἰκλείδην[3] σοφόν,
σαίνειν μόρον τε καὶ μάχην ἀψυχίᾳ.
τοιαῦτ' ἀυτῶν τρεῖς κατασκίους λόφους
σείει, κράνους χαίτωμ', ὑπ' ἀσπίδος δ' ἔσω[4]
χαλκήλατοι κλάζουσι κώδωνες φόβον·
ἔχει δ' ὑπέρφρον σῆμ' ἐπ' ἀσπίδος τόδε,
φλέγονθ' ὑπ' ἄστροις οὐρανὸν τετυγμένον·
λαμπρὰ δὲ πανσέληνος ἐν μέσῳ σάκει,
πρέσβιστον ἄστρων,[5] νυκτὸς ὀφθαλμός, πρέπει.
τοιαῦτ' ἀλύων ταῖς ὑπερκόμποις σαγαῖς[6]
βοᾷ παρ' ὄχθαις ποταμίαις, μάχης ἐρῶν,
ἵππος χαλινῶν ὣς κατασθμαίνων μένει,
ὅστις βοὴν σάλπιγγος ὁρμαίνει μένων.[7]
τίν' ἀντιτάξεις τῷδε; τίς Προίτου πυλῶν
κλῄθρων λυθέντων προστατεῖν φερέγγυος;

ΕΤΕΟΚΛΗΣ

κόσμον μὲν ἀνδρὸς οὔτιν' ἂν τρέσαιμ' ἐγώ,
οὐδ' ἑλκοποιὰ γίγνεται[8] τὰ σήματα·
λόφοι δὲ κώδων τ' οὐ δάκνουσ' ἄνευ δορός.
καὶ νύκτα ταύτην ἣν λέγεις ἐπ' ἀσπίδος
ἄστροισι μαρμαίρουσαν οὐρανοῦ κυρεῖν,
τάχ' ἂν γένοιτο μάντις ἡ ἀνοία τινί.[9]
εἰ γὰρ θανόντι νὺξ ἐπ' ὀφθαλμοῖς πέσοι,
τῷ τοι φέροντι σῆμ' ὑπέρκομπον τόδε
γένοιτ' ἂν ὀρθῶς ἐνδίκως τ' ἐπώνυμον,
καὐτὸς καθ' αὑτοῦ τήνδ' ὕβριν μαντεύσεται.[10]

[1] λιμένος M, λε prefixed m, μ over μ m^1.
[2] θένει M, θείνει recc. [3] ὀικλείδην MSS. except G (οἰ-).
[4] δ' ἐσώ M, δὲ τῷ m^1 recc.

mad with passion and eager for the fray, makes outcry like to a serpent's hiss at noonday, and lashes the wise seer, Oecles' son, with the taunt that a craven spirit makes him cringe before death and battle. Uttering such shouts, he shakes three overshadowing crests, his helmet's mane, while from beneath his shield bronze-wrought bells peal forth a fearsome clang. On his shield he beareth this presumptuous device—a sky of cunning workmanship, ablaze with stars, and in the centre of his buckler shines, most revered among the stars, the bright full moon, the eye of night. Raving thus in his vaunting garniture, he shouts upon the river-bank, lusting for the fray, like some charger that, panting in fury against the bit, chafes while it awaits the trumpet's blare. Whom wilt thou post as his antagonist? Who hath thy trust to stand as champion at the Proetid gate when the barriers are loosed?

Eteocles

On me a man's resplendent trappings work no terror. Nor hath blazonry power to wound—crests and bell bite not without the spear. And for this "night," which, thou sayest, is set upon his shield and glitters with the stars of heaven,—mayhap a man's folly might prove prophetic unto him. For should in death "night" fall upon his eyes, then to its bearer this vaunting cognizance of his might rightly and justly answer to its name; and 'tis to his own undoing it will prove that he thus insolently

[5] ἄστρον changed to ἄστρων M. [6] αγαῖς M, σ prefixed m[1].
[7] ὁρμαίνει μένων MVH, ὁρμαίνων μένει KLFN.
[8] γίνεται M: Porson. [9] ἡ ἄνοιά τινι M, ἡ ἀνοία τινί m.
[10] μαντεύεται M, -σ inserted m.

ἐγὼ δὲ Τυδεῖ κεδνὸν Ἀστακοῦ τόκον
τῶνδ'[1] ἀντιτάξω προστάτην πυλωμάτων,
μάλ' εὐγενῆ τε καὶ τὸν Αἰσχύνης θρόνον
τιμῶντα καὶ στυγοῦνθ' ὑπέρφρονας λόγους.
αἰσχρῶν γὰρ ἀργός, μὴ κακὸς δ' εἶναι φιλεῖ.
σπαρτῶν δ' ἀπ' ἀνδρῶν, ὧν Ἄρης ἐφείσατο,
ῥίζωμ' ἀνεῖται, κάρτα δ' ἔστ' ἐγχώριος,
Μελάνιππος· ἔργον δ' ἐν κύβοις Ἄρης κρινεῖ·
Δίκη δ' ὁμαίμων[2] κάρτα νιν προστέλλεται
εἴργειν τεκούσῃ μητρὶ πολέμιον δόρυ.

ΧΟΡΟΣ

τὸν ἁμόν[3] νυν[4] ἀντίπαλον εὐτυχεῖν [στρ. α.
θεοὶ δοῖεν, ὡς δικαίως πόλεως
πρόμαχος[5] ὄρνυται· τρέμω δ' αἱματη-
φόρους μόρους ὑπὲρ φίλων
ὀλομένων ἰδέσθαι.

ΑΓΓΕΛΟΣ

τούτῳ μὲν οὕτως εὐτυχεῖν δοῖεν θεοί·[6]
Καπανεὺς δ' ἐπ' Ἠλέκτραισιν εἴληχεν πύλαις,
γίγας ὅδ' ἄλλος τοῦ πάρος λελεγμένου
μείζων, ὁ κόμπος δ' οὐ κατ' ἄνθρωπον φρονεῖ,
πύργοις δ' ἀπειλεῖ δείν', ἃ μὴ κραίνοι τύχη·
θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν
καὶ μὴ θέλοντός φησιν, οὐδὲ τὴν Διὸς
ἔριν πέδοι[7] σκήψασαν ἐμποδὼν σχεθεῖν.[8]
τὰς δ' ἀστραπάς τε καὶ κεραυνίους βολὰς
μεσημβρινοῖσι θάλπεσιν προσῄκασεν·

[1] τόν δ' : Grotius. [2] ὁμαίμων M, ὁ δαίμων m recc.
[3] ἀμὸν changed to ἁμὸν M. [4] νῦν M : Arnaldus.
[5] πρόσμαχος M, πρόμαχος m^1. [6] θεοὶ δοῖεν M, δοῖεν θεοὶ m.

maketh prophecy. Now for my part, against Tydeus I will post as defender of this port the trusty son of Astacus. Right nobly born is he, and he holds in reverence the throne of Honour and detests boastful speech. Laggard in deeds of shame, yet no dastard, is he wont to be. From the Heroes of the Dragon's blood whom Ares spared, his stock is sprung, and a true scion of our soil is Melanippus. As for the issue, Ares with his dice will determine that; but Justice, his true kin in blood, sends him forth, charged to ward off the foeman's spear from the mother that gave him birth. [*Exit Melanippus*

CHORUS

Now may the gods grant that our champion have good success, as in a just cause he speedeth forth to battle for his country! But I shudder to look upon the blood-stained deaths of men fallen for their folk.

SCOUT

Aye, even as thou prayest, may the gods grant him good success!—For the Electran gate Capaneus hath drawn his lot: a giant he, overtopping him named afore; but his vaunting speech betokens thoughts too proud for man, and against our battlements he threatens horrors,—which may Fortune not bring to pass! For whether Heaven wills or wills it not, he vows he will make havoc of the city and that even the rival fire of Zeus, though it crash upon the earth in his path, shall not stay his course. As for lightning-flashes and the thunder's bolts, he likened them to rays of heat at midday. For blazon

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[7] πέδῳ: Dindorf. [8] σχέθειν: Blomfield.

ἔχει δὲ σῆμα γυμνὸν ἄνδρα πυρφόρον,
φλέγει δὲ λαμπὰς διὰ χερῶν ὡπλισμένη·
χρυσοῖς δὲ φωνεῖ γράμμασιν "πρήσω πόλιν."
τοιῷδε φωτὶ πέμπε—τίς ξυστήσεται,
τίς ἄνδρα κομπάζοντα[1] μὴ τρέσας μενεῖ;

ΕΤΕΟΚΛΗΣ

καὶ τῷδε κέρδει κέρδος ἄλλο τίκτεται.
τῶν τοι ματαίων ἀνδράσιν φρονημάτων
ἡ γλῶσσ'[2] ἀληθὴς γίγνεται[3] κατήγορος·
Καπανεὺς δ' ἀπειλεῖ, δρᾶν παρεσκευασμένος,
θεοὺς ἀτίζων, κἀπογυμνάζων στόμα
χαρᾷ ματαίᾳ θνητὸς ὢν εἰς οὐρανὸν
πέμπει γεγωνὰ[4] Ζηνὶ κυμαίνοντ' ἔπη·
πέποιθα δ' αὐτῷ ξὺν δίκῃ τὸν πυρφόρον[5]
ἥξειν κεραυνόν, οὐδὲν ἐξῃκασμένον
μεσημβρινοῖσι θάλπεσιν τοῖς ἡλίου.
ἀνὴρ δ' ἐπ' αὐτῷ, κεἰ στόμαργός ἐστ' ἄγαν,
αἴθων τέτακται λῆμα, Πολυφόντου βία,
φερέγγυον φρούρημα, προστατηρίας
Ἀρτέμιδος εὐνοίαισι σύν τ' ἄλλοις θεοῖς.
λέγ' ἄλλον ἄλλαις ἐν πύλαις εἰληχότα.

ΧΟΡΟΣ

ὄλοιθ' ὃς πόλει μεγάλ' ἐπεύχεται, [ἀντ. α.
κεραυνοῦ δέ νιν[6] βέλος ἐπισχέθοι,
πρὶν ἐμὸν ἐσθορεῖν δόμον, πωλικῶν
θ'[7] ἑδωλίων ὑπερκόπῳ[8]
δορί ποτ' ἐκλαπάξαι.

[1] κομπάσαντα M, κομπάζοντα m[1] recc.
[2] γλῶτ' M, γλῶττα m. [3] γίνεται M : Porson.
[4] γεγωνᾶ M, γεγωνᾶι m : Brunck.

he hath a man, a fire-bearer, armourless, save that in his hands for weapon a torch blazes ; and in letters of gold he saith " I will fire the town." Against such a warrior do thou send—who will meet him in the fray ? Who will abide his onset, his heart not turned to terror at his boasting ?

ETEOCLES

Here too is gain added with interest unto gain.[1] The tongue in sooth proveth true accuser of men's reckless thoughts ; and Capaneus utters threats, well prepared to act, dishonouring the gods ; and in vain glee plying his tongue to its full strength, sends up to heaven—mortal that he is—his surging boasts to be heard of Zeus. But right sure am I that upon him, as he well deserves, will come that fire-bearer, the thunder's bolt, no whit changed into the likeness of the sun's hot rays at midday. Against him, arrant boaster that he is, has been posted a warrior fiery of spirit, even valiant Polyphontes, a trusty guard by favour of protecting Artemis and with the aid of other gods. Say on—another, and the gate that has fallen to his lot !

[*Exit Polyphontes*

CHORUS

Perish the braggart who vaunteth loud against the city ! May the thunder's bolt stay him ere ever he burst into my home and with o'erweening spear despoil my maiden bower !

[1] Tydeus' insolence (l. 387) was "gain" to our cause ; to it is now added that of Capaneus, which is like money put out at interest (τόκος).

[5] πυρφόρων M, πυρφόρον recc. [6] μιν : Brunck.
[7] τ' M, θ' recc. [8] ὑπερκόμπῳ : Anon.

ΑΓΓΕΛΟΣ

καὶ μὴν τὸν ἐντεῦθεν λαχόντα πρὸς πύλαις
λέξω· τρίτῳ γὰρ Ἐτεόκλῳ τρίτος πάλος
ἐξ ὑπτίου 'πήδησεν εὐχάλκου κράνους,
πύλαισι Νηΐστῃσι[1] προσβαλεῖν λόχον.
ἵππους δ' ἐν ἀμπυκτῆρσιν ἐμβριμωμένας
δινεῖ, θελούσας πρὸς πύλαις πεπτωκέναι.
φιμοὶ δὲ συρίζουσι βάρβαρον τρόπον,
μυκτηροκόμποις πνεύμασιν πληρούμενοι.
ἐσχημάτισται[2] δ' ἀσπὶς οὐ σμικρὸν[3] τρόπον·
ἀνὴρ [δ'][4] ὁπλίτης κλίμακος προσαμβάσεις[5]
στείχει πρὸς ἐχθρῶν πύργον, ἐκπέρσαι θέλων.
βοᾷ δὲ χοὖτος γραμμάτων ἐν ξυλλαβαῖς,
ὡς οὐδ' ἂν Ἄρης σφ' ἐκβάλοι πυργωμάτων.
καὶ τῷδε φωτὶ πέμπε τὸν φερέγγυον
πόλεως ἀπείργειν τῆσδε δούλιον[6] ζυγόν.

ΕΤΕΟΚΛΗΣ

πέμποιμ' ἂν ἤδη τόνδε, σὺν τύχῃ δέ τῳ·
καὶ δὴ πέπεμπται[7] κόμπον ἐν χεροῖν ἔχων,
Μεγαρεύς, Κρέοντος σπέρμα τοῦ σπαρτῶν[8] γένους,
ὃς οὔτι μάργων ἱππικῶν φρυαγμάτων
βρόμον φοβηθεὶς ἐκ πυλῶν χωρήσεται,
ἀλλ' ἢ θανὼν τροφεῖα πληρώσει χθονί,
ἢ καὶ δύ'[9] ἄνδρε καὶ πόλισμ' ἐπ' ἀσπίδος
ἑλὼν λαφύροις δῶμα κοσμήσει πατρός.
κόμπαζ' ἐπ' ἄλλῳ, μηδέ μοι φθόνει λέγων.

[1] νηίστησι M, νηίτῃσι m[1] F, νηίταισι KN.
[2] εἰσημάτισται M, ἐσχημάτισται m[1].
[3] μικρὸν: Rob.
[4] [δ'] Blomfield.
[5] πρὸς ἀμβάσεις: Canter.
[6] δούλειον: Blomfield.

Scout

Now I will tell of him who next drew his station at the gates. To Eteoclus, as third, the lot to hurl his band against the Neïstan port leaped third from out the upturned helm of goodly bronze. His mares, in eagerness to fall at once upon the gate, chafe in their frontlet-bands as he wheels them to and fro; their muzzle-gear, filled with the breath of their proud nostrils, pipes in outlandish style. In no paltry fashion hath his shield been blazoned. A man in armour mounts a ladder's rungs to his foeman's fortress, bent on its destruction, and he also cries aloud, in words their letters frame, that even Ares could not hurl him from the battlements. Against him likewise do thou send one upon whom thou canst rely to avert from our city the yoke of slavery.

Eteocles

Here is the man whom on the instant I would send—and he's fortune's choice, methinks. [*Exit Megareus.*] Lo, already he is gone, with his two hands to do his bragging, even Megareus, Creon's seed, of the race of the Dragon's blood. Not one step will he stir him from his gate, daunted by the noisy snorting of rampant steeds; but either he will by death pay the full charge of his nurture to his native land, or he will capture even two warriors and the fortress on the shield, and with his spoils bedeck his father's house. Another and his boasting!—and stint me not thy tale.

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7 πέπεμπτ' οὐ MPKLN, πέπεμπται QγρP².
8 σπαρτοῦ M, ὧν over οὗ m¹. 9 δ' M¹, δύ' M².

ΧΟΡΟΣ

ἐπεύχομαι τῷδε[1] μὲν εὐτυχεῖν, ἰὼ [στρ. β.
πρόμαχ᾽ ἐμῶν δόμων, τοῖσι δὲ δυστυχεῖν.
ὡς δ᾽ ὑπέραυχα βάζουσιν[2] ἐπὶ πτόλει
μαινομένᾳ φρενί, τώς νιν
Ζεὺς νεμέτωρ ἐπίδοι κοταίνων.

ΑΓΓΕΛΟΣ

τέταρτος ἄλλος, γείτονας πύλας ἔχων
Ὄγκας Ἀθάνας, ξὺν βοῇ παρίσταται,
Ἱππομέδοντος σχῆμα καὶ μέγας τύπος·
ἅλω δὲ πολλήν, ἀσπίδος κύκλον λέγω,
ἔφριξα δινήσαντος· οὐκ ἄλλως ἐρῶ.
ὁ σηματουργὸς δ᾽ οὔ τις εὐτελὴς ἄρ᾽ ἦν
ὅστις τόδ᾽ ἔργον ὤπασεν πρὸς ἀσπίδι,
Τυφῶν᾽ ἱέντα πύρπνοον διὰ στόμα
λιγνὺν μέλαιναν, αἰόλην πυρὸς κάσιν·
ὄφεων δὲ πλεκτάναισι περίδρομον κύτος
προσηδάφισται κοιλογάστορος κύκλου.
αὐτὸς δ᾽ ἐπηλάλαξεν, ἔνθεος δ᾽ Ἄρει
βακχᾷ πρὸς ἀλκὴν Θυιὰς[3] ὣς φόβον βλέπων.
τοιοῦδε φωτὸς πεῖραν εὖ φυλακτέον·
Φόβος γὰρ ἤδη πρὸς πύλαις κομπάζεται.

ΕΤΕΟΚΛΗΣ

πρῶτον μὲν Ὄγκα Παλλάς, ἥτ᾽ ἀγχίπτολις,
πύλαισι γείτων, ἀνδρὸς ἐχθαίρουσ᾽ ὕβριν,
εἴρξει νεοσσῶν ὣς δράκοντα δύσχιμον·
Ὑπέρβιος δέ, κεδνὸς Οἴνοπος τόκος,
ἀνὴρ κατ᾽ ἄνδρα τοῦτον ᾑρέθη, θέλων
ἐξιστορῆσαι μοῖραν ἐν χρείᾳ τύχης,

[1] δὴ τάδε M, δὴ τῷδε Q^{1}KL, τῷδε Cant. 1.

CHORUS

O champion of my home, I pray that fortune may be propitious unto him and hostile unto them. As in the frenzy of their souls they utter arrogant boasts against the city, so may Zeus, the Awarder, turn upon them an eye of wrath!

SCOUT

Another, the fourth, hath as his station the port nigh unto Onca Athena, and advances with a shout —Hippomedon, stately in shape and of mighty bulk. And as he whirled round his mighty orb ('tis the circle of his buckler I mean) a shudder came upon me — gainsay it I cannot. No sorry craftsman sure was he, the blazoner, who wrought this work upon the shield—Typhon, belching from his fire-breathing mouth a murky smoke, flame's flickering sister; and the encircling casing of his hollow-bellied orb is made fast to its ground by intertwining snakes. The champion himself has shouted his battle-cry, and inspired by Ares, raves, like a Bacchant, for the fray, flashing terror from his glance. Well must we guard against the assault of such a warrior, for already at the port Terror makes its vaunt.

ETEOCLES

First Onca Pallas, whose abode is nigh, hard by the port, loathing the arrogance of man, will fend him off, like a chill snake from a nestling brood. To match him, man to encounter man, Hyperbius, Oenops' trusty son, was chosen; for he is minded to make trial of his fortune in the stress of need—

[2] *βάζουσ'* M, *βάζουσιν* recc. [3] *θυὰς* M, most MSS., *θυιὰς* N.

οὔτ᾽ εἶδος οὔτε θυμὸν οὔδ᾽ ὅπλων σχέσιν
μωμητός, Ἑρμῆς δ᾽ εὐλόγως ξυνήγαγεν.[1]
ἐχθρὸς γὰρ ἀνὴρ[2] ἀνδρὶ τῷ ξυστήσεται,
ξυνοίσετον δὲ πολεμίους ἐπ᾽ ἀσπίδων
θεούς· ὁ μὲν γὰρ πύρπνοον Τυφῶν᾽ ἔχει,
Ὑπερβίῳ δὲ Ζεὺς πατὴρ ἐπ᾽ ἀσπίδος
σταδαῖος ἧσται, διὰ χερὸς βέλος φλέγων·
κοὔπω τις εἶδε Ζῆνά που νικώμενον.
τοιάδε μέντοι προσφίλεια δαιμόνων·
πρὸς τῶν κρατούντων δ᾽ ἐσμέν, οἱ δ᾽ ἡσσωμένων,
εἰ Ζεύς γε Τυφῶ καρτερώτερος μάχῃ·
[3]εἰκὸς δὲ[4] πράξειν[5] ἄνδρας ὧδ᾽ ἀντιστάτας,
Ὑπερβίῳ τε πρὸς λόγον τοῦ σήματος
σωτὴρ γένοιτ᾽ ἂν Ζεὺς ἐπ᾽ ἀσπίδος τυχών.

ΧΟΡΟΣ

πέποιθα <δὴ>[6] τὸν Διὸς ἀντίτυπον ἔχοντ᾽ [ἀντ. β.
ἄφιλον ἐν σάκει τοῦ χθονίου δέμας
δαίμονος,[7] ἐχθρὸν εἴκασμα βροτοῖς[7] τε καὶ
δαροβίοισι θεοῖσιν,
πρόσθε πυλᾶν κεφαλὰν ἰάψειν.

ΑΓΓΕΛΟΣ

οὕτως γένοιτο. τὸν δὲ πέμπτον αὖ λέγω,
πέμπταισι προσταχθέντα Βορραίαις[8] πύλαις,
τύμβον κατ᾽ αὐτὸν Διογενοῦς Ἀμφίονος·
ὄμνυσι δ᾽ αἰχμὴν ἣν ἔχει μᾶλλον θεοῦ

[1] συνήγαγεν: Brunck. [2] ἀνὴρ: Porson.
[3] So PQ, other MSS. reverse order.
[4] γε M, δὲ m^1.

in form, in spirit, and in the fashion of his arms, without reproach. Fitly hath Hermes[1] confronted them; for the man is at enmity with the man whom he will face, and hostile to each other are the gods upon their shields whom the twain will bring to battle. The one hath Typhon breathing fire, while on Hyperbius' shield sitteth, calm and ready, Father Zeus, in his hand a bolt ablaze; and never yet, I trow, hath man seen Zeus o'erthrown. Such then on either side is the favour of the powers divine: with the victors are we, they with the vanquished, if Zeus, in truth, is mightier in battle than Typhon. Yet it is like that the mortal champions too should fare even as their gods; and so to Hyperbius, in accordance with his blazon, Zeus will prove a Saviour, for that he is set upon his shield. [*Exit Hyperbius*

CHORUS

Full sure am I that the antagonist of Zeus, since he beareth on his buckler the unloved form of the earth-born thing, a semblance loathed of men and of the long-lived gods, will lay low his head before our port.

SCOUT

May it prove even so! But of the fifth I next report, of him appointed to the fifth, the Northern port full opposite the tomb of Amphion, son of Zeus. He grasps a spear, which, in his assurance,

[1] Hermes presided over contests and lots.

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[5] πρᾶξιν M, πράξειν m[1]. [6] <δὴ> N (Triclinius).
[7] δαίμοσιν . . . βροτοῖσι: Brunck. [8] βορρέαις M: Porson.

σέβειν πεποιθὼς ὀμμάτων θ' ὑπέρτερον,
ἦ μὴν λαπάξειν ἄστυ Καδμείων βίᾳ
Διός· τόδ' αὐδᾷ μητρὸς[1] ἐξ ὀρεσκόου
βλάστημα καλλίπρῳρον, ἀνδρόπαις ἀνήρ.
στείχει δ' ἴουλος ἄρτι διὰ παρηίδων,
ὥρας φυούσης, ταρφὺς ἀντέλλουσα θρίξ.
ὁ δ' ὠμόν, οὔτι παρθένων ἐπώνυμον,
φρόνημα, γοργὸν δ' ὄμμ' ἔχων, προσίσταται.
οὐ μὴν ἀκόμπαστός γ' ἐφίσταται πύλαις·
τὸ γὰρ πόλεως ὄνειδος ἐν χαλκηλάτῳ
σάκει, κυκλωτῷ σώματος προβλήματι,
Σφίγγ' ὠμόσιτον προσμεμηχανημένην
γόμφοις ἐνώμα, λαμπρὸν ἔκκρουστον δέμας,
φέρει δ' ὑφ' αὑτῇ φῶτα Καδμείων ἕνα,
ὡς πλεῖστ' ἐπ' ἀνδρὶ τῷδ' ἰάπτεσθαι βέλη.
ἐλθὼν δ' ἔοικεν οὐ καπηλεύσειν μάχην,
μακρᾶς κελεύθου δ' οὐ καταισχυνεῖν[2] πόρον,
Παρθενοπαῖος Ἀρκάς· ὁ δὲ τοιόσδ' ἀνὴρ
μέτοικος, Ἄργει δ' ἐκτίνων καλὰς τροφάς,
πύργοις ἀπειλεῖ τοῖσδ' ἃ μὴ κραίνοι θεός.

ΕΤΕΟΚΛΗΣ

εἰ γὰρ τύχοιεν ὧν φρονοῦσι πρὸς θεῶν,
αὐτοῖς ἐκείνοις ἀνοσίοις κομπάσμασιν·
ἦ τἂν πανώλεις παγκάκως τ' ὀλοίατο.
ἔστιν δὲ καὶ τῷδ', ὃν λέγεις τὸν Ἀρκάδα,
ἀνὴρ ἄκομπος, χεὶρ δ' ὁρᾷ τὸ δράσιμον,

[1] ματρὸς M, μητρὸς recc.
[2] καταισχύνειν M, καταισχυνεῖν m.

he holds in higher honour than a god and as more precious than his eyes; and by it he swears an oath that verily he will lay waste the city of the Cadmeans spite of Zeus himself. So speaks the fair-faced offspring of a mother that dwells among the hills—a warrior, half man, half boy, and along his cheeks the down is but now spreading, youth's earliest crop, the thick upspringing hair. Savage of heart, in no wise suited to his maiden name,[1] and grim of glance, he now advances; nor indeed doth he take his stand at the gate without his vaunt; for on his bronze-wrought buckler, his body's orbed defence, he kept ever swinging to and fro our city's shame, the raw-devouring Sphinx, a burnished and embossed figure, cunningly riveted thereon. A man she bears beneath her, a Cadmean, so that this warrior may be chief target of our missiles. 'Tis like that, once arrived, he will do no petty trading in the fight, nor bring shame upon his long journey's course—Parthenopaeus, of Arcadia. Of such sort is the man, and to make full payment for his goodly nurture unto Argos, wherein he dwelleth as an alien guest, he now utters such threats against our ramparts. May Heaven fulfil them not!

ETEOCLES

Oh! would they might but get from Heaven the things whereof they dream, themselves with all their unhallowed boastings; full surely then in utter ruin and in utter misery would they be destroyed. But against this Arcadian too, of whom thou tellest, we have our man, no braggart he, but his hand marks

[1] Parthenopaeus "maiden-faced." His mother Atalanta dwelt on Mt. Maenalus in Arcadia.

Ἄκτωρ ἀδελφὸς τοῦ πάρος λελεγμένου·
ὃς οὐκ ἐάσει γλῶσσαν ἐργμάτων ἄτερ
ἔσω πυλῶν ῥέουσαν ἀλδαίνειν κακά,
οὐδ' εἰσαμεῖψαι θηρὸς ἐχθίστου δάκους
εἰκὼ φέροντα πολεμίας ἐπ' ἀσπίδος
ἣ 'ξωθεν[1] εἴσω τῷ φέροντι μέμψεται,
πυκνοῦ κροτησμοῦ τυγχάνουσ' ὑπὸ πτόλιν.
θεῶν θελόντων τἂν[2] ἀληθεύσαιμ' ἐγώ.

ΧΟΡΟΣ

ἱκνεῖται λόγος διὰ στήθέων, [στρ. γ.
τριχὸς δ' ὀρθίας πλόκαμος ἵσταται,
μεγάλα μεγαληγόρων κλυούσᾳ[3]
ἀνοσίων ἀνδρῶν. εἴθε γὰρ
θεοὶ[4] τούσδ' ὀλέσειαν ἐν γᾷ.

ΑΓΓΕΛΟΣ

ἕκτον λέγοιμ' ἂν ἄνδρα σωφρονέστατον,
ἀλκήν τ' ἄριστον μάντιν, Ἀμφιάρεω βίαν·
Ὁμολωίσιν δὲ πρὸς πύλαις τεταγμένος
κακοῖσι βάζει πολλὰ Τυδέως βίαν·
τὸν ἀνδροφόντην, τὸν πόλεως ταράκτορα,
μέγιστον Ἄργει τῶν κακῶν διδάσκαλον,
Ἐρινύος κλητῆρα, πρόσπολον φόνου,
κακῶν τ' Ἀδράστῳ τῶνδε βουλευτήριον.
καὶ τὸν σὸν αὖθις προσθροῶν[5] ὁμόσπορον,[6]
ἐξυπτιάζων ὄμμα,[7] Πολυνείκους βίαν,
δίς τ' ἐν τελευτῇ τοὔνομ' ἐνδατούμενος,
καλεῖ. λέγει δὲ τοῦτ' ἔπος διὰ στόμα·

[1] ἔξωθεν : Porson.
[2] δ' ἂν M, ἂν VHQK, τ' ἂν P².
[3] κλύων M, κλύουσ' recc. : Herm.
[4] εἰ θεοὶ (θεῷ M¹) θεοὶ M, εἴθε γὰρ θεοὶ PQLK,

the thing to do,—Actor, brother to him I named before. He will not suffer words without deeds to pour within his gate and foster mischief, nor will he grant entrance to one who, on his foeman's shield, bears the image of a monstrous and abhorred beast. That beast outside his shield will have reason to reproach him who would bear her within, when she is dealt many a hammering blow beneath the city's walls. If the gods so will, I may indeed prove true prophet ! [*Exit Actor*

CHORUS

His words pierce my heart, my hair stands on end as I hear the loud threatenings of these proud-boasting, impious men. Oh that the gods would overwhelm them here in our land !

SCOUT

Sixth I will name a warrior passing wise, a seer most valiant in combat, even mighty Amphiaraüs. Posted at the Homoloian port, he assails stalwart Tydeus full oft with bitter names—" murderer, troubler of the State, Argos' chief teacher in the ways of wrong, summoner of the Avenging Curse, minister of bloodshed, counsellor unto Adrastus in his present evil course." Thereafter with uplifted eyes addressing thy own brother, valiant Polynices, he calls him by his name, dwelling twice upon its latter part,[1] and these are the words that passed his

[1] Polynices "much-strife" (*πολὺ νεῖκος*). *ἐνδατούμενος*, literally "separating," *i.e.* dwelling with emphasis on each separate part of the name.

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[5] *προσμόραν* M, *πρόσμορον* recc. : Francken.
[6] *ἀδελφεὸν* : *ὁμόσπορον* Francken. [7] *ὄνομα* : Schütz.

“ ἦ τοῖον ἔργον καὶ θεοῖσι προσφιλές,
καλόν τ᾽ ἀκοῦσαι καὶ λέγειν μεθυστέροις,
πόλιν πατρῴαν καὶ θεοὺς τοὺς ἐγγενεῖς
πορθεῖν, στράτευμ᾽ ἐπακτὸν ἐμβεβληκότα;
μητρός τε πηγὴν τίς κατασβέσει δίκη;
πατρίς τε[1] γαῖα σῆς ὑπὸ σπουδῆς δορὶ
ἁλοῦσα πῶς σοι ξύμμαχος γενήσεται;
ἔγωγε μὲν δὴ τήνδε πιανῶ χθόνα,
μάντις κεκευθὼς πολεμίας ὑπὸ χθονός.[2]
μαχώμεθ᾽, οὐκ ἄτιμον ἐλπίζω μόρον.”
τοιαῦθ᾽ ὁ μάντις ἀσπίδ᾽ εὐκήλως ἔχων[3]
πάγχαλκον ηὔδα· σῆμα δ᾽ οὐκ ἐπῆν κύκλῳ.
οὐ γὰρ δοκεῖν ἄριστος, ἀλλ᾽ εἶναι θέλει,
βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος,
ἐξ ἧς τὰ κεδνὰ βλαστάνει βουλεύματα.
τούτῳ σοφούς τε κἀγαθοὺς ἀντηρέτας
πέμπειν ἐπαινῶ. δεινὸς ὃς θεοὺς σέβει.

ΕΤΕΟΚΛΗΣ

φεῦ τοῦ ξυναλλάσσοντος ὄρνιθος βροτοῖς[4]
δίκαιον ἄνδρα τοῖσι δυσσεβεστέροις.[5]
ἐν παντὶ πράγει δ᾽ ἔσθ᾽ ὁμιλίας κακῆς
κάκιον οὐδέν, καρπὸς οὐ κομιστέος·
ἄτης ἄρουρα θάνατον ἐκκαρπίζεται.
ἢ γὰρ ξυνεισβὰς πλοῖον εὐσεβὴς ἀνὴρ
ναύταισι θερμοῖς καὶ πανουργίᾳ τινὶ
ὄλωλεν ἀνδρῶν σὺν θεοπτύστῳ γένει,

[1] δὲ M most recc., τε AVKPγρ.
[2] ἐπιχθονὸς M, ἐπὶ χθονός most recc., ὑπὸ χθονός PV.
[3] εὔκηλον ἔχων M, εὔκυκλον νέμων m: Weil.
[4] βροτοὺς M, βροτοῖς m^1 recc.
[5] δυσεβεστέροις M, σ superscr. m., δυσσεβεστάτοις recc.

lips: "Of a truth such a deed as this is well pleasing unto Heaven, and to thy fame for men in days to come to hear and tell of—that thou dost ravage the city of thy sires and the gods of thine own race by hurling upon them an invading host? The mother's fount[1]—what righteousness shall drain it dry? The fatherland—how shall it, through thy ambition vanquished by the sword, join its cause with thine? As for me, I shall enrich this earth, sepulchred, a seer, beneath a foeman's soil. Let us fight! I look for no inglorious doom." In this wise spake the seer, holding at rest his buckler all of bronze. Blazon there was none upon its orb—for 'tis his resolve not to seem the bravest, but to be; and he reaps the harvest of his mind's deep furrowing, whence his sage counsels spring. Against him I would have thee send an antagonist both wise and brave. To be dreaded is he who reveres the gods.

ETEOCLES

Out upon the fortune of mortals that brings together the just man with the unrighteous! In every issue naught is more evil than evil partnership—the fruit thereof must have no garnering. The field of infatuation yields as its harvest death. It may be that the godly man, embarked together with sailors hotly bent on some piece of villainy, perishes along with the heaven-detested crew; or,

[1] μητρὸς πηγή strictly means "source, which consists in a mother." Having used this expression for "mother, who is the source of life," the poet accommodates the verb to the literal sense of πηγή rather than use a verb of slaying which would have suited the personal object.

ἢ ξὺν πολίταις ἀνδράσιν δίκαιος ὢν
ἐχθροξένοις τε καὶ θεῶν ἀμνήμοσιν,
ταὐτοῦ κυρήσας ἐκδίκως ἀγρεύματος,
πληγεὶς θεοῦ μάστιγι παγκοίνῳ 'δάμη.
οὕτως δ' ὁ μάντις, υἱὸν Οἰκλέους[1] λέγω,
σώφρων δίκαιος ἀγαθὸς εὐσεβὴς ἀνήρ,
μέγας προφήτης, ἀνοσίοισι συμμιγεὶς
θρασυστόμοισιν ἀνδράσιν βίᾳ φρενῶν,
τείνουσι πομπὴν τὴν μακρὰν πάλιν μολεῖν,
Διὸς θέλοντος ξυγκαθελκυσθήσεται.
δοκῶ μὲν οὖν σφε μηδὲ προσβαλεῖν πύλαις,
οὐχ ὡς ἄθυμος οὐδὲ λήματος κάκῃ,
ἀλλ' οἶδεν ὥς σφε χρὴ τελευτῆσαι μάχῃ,
εἰ καρπὸς ἔσται θεσφάτοισι Λοξίου·
φιλεῖ δὲ σιγᾶν ἢ λέγειν τὰ καίρια.
ὅμως δ' ἐπ' αὐτῷ φῶτα, Λασθένους βίαν,
ἐχθρόξενον πυλωρὸν ἀντιτάξομεν,
γέροντα τὸν νοῦν, σάρκα δ' ἡβῶσαν φύει,[2]
ποδῶκες ὄμμα, χεῖρα δ' οὐ βραδύνεται
παρ' ἀσπίδος γυμνωθὲν ἁρπάσαι δόρυ.
θεοῦ δὲ δῶρόν ἐστιν εὐτυχεῖν βροτούς.

ΧΟΡΟΣ

κλύοντες θεοὶ δικαίας λιτὰς [ἀντ. γ.
ἁμετέρας[3] τελεῖθ', ὡς πόλις εὐτυχῇ,
δορίπονα κάκ' ἐκτρέποντες <ἐς> γᾶς[4]
ἐπιμόλους· πύργων δ' ἔκτοθεν
βαλὼν Ζεύς σφε κάνοι κεραυνῷ.

1 ὀϊκλέους M: Porson.
2 φύσει M, φέρει m[1] many recc.: Wellauer.
3 ἡμετέρας: Dindorf.
4 γᾶς ἐπιμόλους M, with εἰς above ἐπι m[1], γᾶς πρὸς ἐπιμόλους recc.: Herm.

in the other case, though just himself, if that he consorts with fellow-citizens who hate all strangers and remember not the gods, he falls, beyond his due, into the selfsame snare and is tamed when smitten by Heaven's impartial lash.

Even so the seer, Oecles' son, a man sagacious, just, brave, and godly, a wise interpreter of Heaven's will—leaguing, against his better reason, with unholy, bold-mouthed men, who proceed in long train upon the road that is far to retrace [1]—shall, by the will of Zeus, be dragged down in ruin along with them.

I have, therefore, no thought that he will even attack the gates: not that he lacks mettle or because he is craven of spirit, but he knows that it is his doom to meet his end in the fray, if there is to be fruitage unto the prophecies of Loxias—and he is wont either to keep silent or to speak what the hour demands. Howbeit, to encounter him, we will oppose a warrior, stalwart Lasthenes, a warder surly unto strangers at the city's doors. Old is he in mind, but his flesh is at its prime, his eye quick to direct his foot, nor does he let his hand tarry for his spear to strike whatever is uncovered by the shield. Yet 'tis Heaven's gift for mortals to succeed. [*Exit Lasthenes*

CHORUS

Hearken, ye gods, to our supplications in a righteous cause, and vouchsafe their fulfilment, even that fortune be with our city, and avert war's horrors from us upon the invaders of our land! May Zeus smite and slay them with his bolt outside the walls!

[1] The march of the army from distant Argos is compared to a lengthened-out procession.

ΑΓΓΕΛΟΣ

τὸν ἕβδομον δὴ τόνδ᾽ ἐφ᾽ ἑβδόμαις πύλαις
λέξω, τὸν αὐτοῦ σοῦ κασίγνητον, πόλει
οἵας[1] ἀρᾶται καὶ κατεύχεται τύχας·
πύργοις ἐπεμβὰς κἀπικηρυχθεὶς χθονί,
ἁλώσιμον παιᾶν᾽ ἐπεξιακχάσας,
σοὶ ξυμφέρεσθαι καὶ κτανὼν θανεῖν πέλας,
ἢ ζῶντ᾽ ἀτιμαστῆρα τὼς[2] ἀνδρηλάτην
φυγῇ τὸν αὐτὸν τόνδε τείσασθαι[3] τρόπον.
τοιαῦτ᾽ ἀυτεῖ καὶ θεοὺς γενεθλίους
καλεῖ πατρῴας γῆς ἐποπτῆρας λιτῶν
τῶν ὧν γενέσθαι πάγχυ Πολυνείκους βίᾳ.
ἔχει δὲ καινοπηγὲς εὔκυκλον σάκος
διπλοῦν τε σῆμα προσμεμηχανημένον.
χρυσήλατον γὰρ ἄνδρα τευχηστὴν ἰδεῖν
ἄγει γυνή τις σωφρόνως ἡγουμένη.
Δίκη δ᾽ ἄρ᾽ εἶναί φησιν, ὡς τὰ γράμματα
λέγει[4] " κατάξω δ᾽ ἄνδρα τόνδε καὶ πόλιν
ἕξει πατρῴων δωμάτων τ᾽ ἐπιστροφάς."
  τοιαῦτ᾽ ἐκείνων ἐστὶ τἀξευρήματα.
[σὺ δ᾽ αὐτὸς ἤδη γνῶθι τίνα πέμπειν δοκεῖ·][5]
ὡς οὔποτ᾽ ἀνδρὶ τῷδε κηρυκευμάτων
μέμψῃ, σὺ δ᾽ αὐτὸς γνῶθι ναυκληρεῖν πόλιν.

ΕΤΕΟΚΛΗΣ

ὦ θεομανές τε καὶ θεῶν μέγα στύγος,
ὦ πανδάκρυτον ἁμὸν Οἰδίπου γένος·
ὤμοι, πατρὸς δὴ νῦν ἀραὶ τελεσφόροι.

[1] οἷα γ᾽ M, οἵας γ᾽ m[1], οἵας K[1]N.
[2] τῶς M, τὼς m[1].
[3] τίσασθαι: Wilam.
[4] λέξει M, λέγει recc.
[5] [ ] Halm.

SCOUT

Last I must report of him at the seventh gate,[1] the seventh champion, thine own brother, and what fate he imprecates and invokes upon the city. He prays that, his foot set upon her walls, proclaimed as conqueror in the land, after raising a wild shout of triumph at its overthrow, he then may close with thee, and if he slay thee, perish at thy side, or, if thou escapest with thy life, that he may requite thee in the self-same wise with exile even as thou didst thus dishonour him with banishment. Such menaces he shouts forth, and he calls upon the gods of his race and fatherland to have regard unto his prayers—a violent Polynices in very sooth. A buckler he bears, well-rounded and newly-wrought, with a twofold blazon cunningly fixed thereon; for a being in woman's form, advancing with modest mien, conducts a warrior in armed guise, fashioned in beaten gold. Justice, it seemeth, she declares herself, as the legend runs: "And I will bring back unto his home this man and he shall have a country, and shall range in his father's halls."

Such is the nature of the devices of their champions. [Do thou forthwith determine for thyself whom thou must send.] Thou shalt find no fault with me for my report; but it is thy part alone to judge how thou must steer the ship of State. [*Exit*

ETEOCLES

O maddened of Heaven and by Heaven deeply loathed, O steeped in tears, our house of Oedipus! Woe is me! now indeed our father's curses bear

[1] The ominous "seventh" is substituted for "the Highest" (Ὑψίσται).

ἀλλ' οὔτε κλαίειν οὔτ' ὀδύρεσθαι πρέπει,
μὴ καὶ τεκνωθῇ δυσφορώτερος γόος.
ἐπωνύμῳ δὲ κάρτα, Πολυνείκει[1] λέγω,
τάχ' εἰσόμεσθα τοὐπίσημ' ὅποι τελεῖ,
εἴ νιν κατάξει χρυσότευκτα γράμματα
ἐπ' ἀσπίδος φλύοντα σὺν[2] φοίτῳ φρενῶν.
εἰ δ' ἡ Διὸς παῖς παρθένος Δίκη παρῆν
ἔργοις ἐκείνου καὶ φρεσίν, τάχ' ἂν τόδ' ἦν·
ἀλλ' οὔτε νιν φυγόντα μητρόθεν σκότον,
οὔτ' ἐν τροφαῖσιν, οὔτ' ἐφηβήσαντά πω,
οὔτ' ἐν γενείου ξυλλογῇ τριχώματος,
Δίκη προσεῖδε[3] καὶ κατηξιώσατο·
οὐδ'[4] ἐν πατρῴας μὴν χθονὸς κακουχίᾳ
οἶμαί νιν αὐτῷ νῦν παραστατεῖν πέλας.
ἦ δῆτ'[5] ἂν εἴη πανδίκως ψευδώνυμος
Δίκη, ξυνοῦσα φωτὶ παντόλμῳ φρένας.
τούτοις πεποιθὼς εἶμι καὶ ξυστήσομαι
αὐτός· τίς ἄλλος μᾶλλον ἐνδικώτερος;
ἄρχοντί τ' ἄρχων καὶ κασιγνήτῳ κάσις,
ἐχθρὸς σὺν ἐχθρῷ στήσομαι. φέρ' ὡς τάχος
κνημῖδας, αἰχμῆς καὶ πέτρων[6] προβλήματα.

ΧΟΡΟΣ

μή, φίλτατ' ἀνδρῶν, Οἰδίπου τέκος, γένῃ
ὀργὴν ὁμοῖος τῷ κάκιστ' αὐδωμένῳ·
ἀλλ' ἄνδρας Ἀργείοισι Καδμείους ἅλις
ἐς χεῖρας[7] ἐλθεῖν· αἷμα γὰρ καθάρσιον.
ἀνδροῖν δ' ὁμαίμοιν θάνατος ὧδ' αὐτοκτόνος,[8]
οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος.

[1] πολυνείκει with final ει in erasure, -νείκη recc.
[2] συμ M, σὺν recc. [3] προσεῖπε: B. Martin from schol.
[4] οὔτ' M many recc., οὐδ' recc.

their fruit in deeds.—But it beseems me not either to weep or wail, lest a grief harder yet to bear be brought to birth. As for him so fitly named—this Polynices—we shall know anon to what end his blazonry will come; whether gold-wrought letters babbling upon his shield, along with witlessness of soul, shall bring him home. Had Justice, the virgin daughter of Zeus, attended his actions and his thoughts, this might perchance have been. But as it is, neither when he fled the darkness of his mother's womb, nor in his nurture, nor ever when he grew to youthful manhood, nor when the hair was gathering on his chin, did Justice accost him and claim him as her own. Nor yet again do I think that now, when he does outrage to his fatherland, doth she stand by his side, his champion. Aye, verily, Justice were all justly false in name were she to consort with one all-daring in his purpose. In this I put my confidence and will go forth and face him—I myself. Who else hath a claim more just? Chieftain against chieftain, brother against brother, foe against foe, I will take my stand. Quick, my greaves to fend off spear and stone!

CHORUS

Ah no, dearest of men, thou son of Oedipus, show not thyself like in temper unto him who utters such dire words. Nay, 'tis enough for Cadmeans to come to close grapple with Argives; for of that blood there is expiation. But death dealt one to other by two of one blood—of *that* pollution there is no growing old.

[5] ἤδητ' M: Wecklein. [6] πέτρων changed to πετρῶν M.
[7] χέρας M, χεῖρας recc. [8] αὐτόκτονος M, αὐτοκτόνος m[1].

ΕΤΕΟΚΛΗΣ

εἴπερ κακὸν φέροι τις, αἰσχύνης ἄτερ
ἔστω· μόνον γὰρ κέρδος ἐν τεθνηκόσι·
κακῶν δὲ κᾀσχρῶν οὔτιν' εὐκλείαν ἐρεῖς.

ΧΟΡΟΣ

τί μέμονας,[1] τέκνον; μή τί σε[2] θυμοπλη- [στρ. α.
θὴς δορίμαργος[3] ἄτα φερέτω· κακοῦ δ'
ἔκβαλ'[4] ἔρωτος ἀρχάν.

ΕΤΕΟΚΛΗΣ

ἐπεὶ τὸ πρᾶγμα κάρτ' ἐπισπέρχει θεός,
ἴτω κατ' οὖρον κῦμα Κωκυτοῦ λαχὸν
Φοίβῳ στυγηθὲν πᾶν τὸ Λαΐου γένος.

ΧΟΡΟΣ

ὠμοδακής σ' ἄγαν ἵμερος ἐξοτρύ- [ἀντ. α.
νει πικρόκαρπον ἀνδροκτασίαν[5] τελεῖν
αἵματος οὐ θεμιστοῦ.

ΕΤΕΟΚΛΗΣ

φίλου γὰρ ἐχθρά[6] μοι πατρὸς τάλαιν'[7] ἀρὰ
ξηροῖς ἀκλαύτοις ὄμμασιν προσιζάνει,
λέγουσα κέρδος πρότερον ὑστέρου μόρου.

ΧΟΡΟΣ

ἀλλὰ σὺ μὴ 'ποτρύνου· κακὸς οὐ κεκλῄ- [στρ. β.
σῃ βίον εὖ κυρήσας· μελάναιγις [δ'] οὐκ[8]

[1] μέμονας M, η over ο m^1. [2] μήτις: Aldina.
[3] δορὶ μάργος M, δορίμαργος recc. [4] ἔκβαλ' M, ἔκβαλλ' m^1.
[5] ἀνδροηλασίαν M, ἀνδροκτασίαν m^1.
[6] αἰσχρὰ M, ἐχθρὰ recc.

ETEOCLES

If indeed man should suffer ill, let it be clear of dishonour; for that counts as the sole gain when men are dead. But of ill coupled with dishonour thou canst not say aught that's good.

CHORUS

For what art thou so eager, child? Let not mad lust for battle fill thy soul and carry thee away. Cast from thee the evil passion at its birth.

ETEOCLES

Since Heaven so urgently presses on the event, let all the race of Laïus, that hath incurred Phoebus' hate, drift adown the wind, apportioned to Cocytus' wave!

CHORUS

Too savage a passion impels thee to a rite of slaughter of unlawful blood; and bitter is the fruit thereof.

ETEOCLES

Aye, for mine own father's ruinous and hateful curse haunts my dry eyes that cannot weep and tells me first of gain and then of death.[1]

CHORUS

Nay, resist its impulse. A craven's name thou shalt not bear if thou hast prospered well in life.

[1] Literally "gain coming before death that comes later." The curse whispers "slay him, then be slain thyself."

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[7] τελεῖ M, τελεία m[1], τελεῖ' recc.: Wordsworth.
[8] δ' οὐκ: οὐκ Arnaldus.

εἶσι δόμων Ἐρινύς, ὅταν ἐκ χερῶν
θεοὶ θυσίαν δέχωνται;[1]

ΕΤΕΟΚΛΗΣ

θεοῖς μὲν ἤδη πως παρημελήμεθα,
χάρις δ' ἀφ' ἡμῶν ὀλομένων θαυμάζεται·
τί οὖν ἔτ' ἂν σαίνοιμεν ὀλέθριον μόρον;

ΧΟΡΟΣ

νῦν ὅτε σοι παρέστακεν· ἐπεὶ δαίμων [ἀντ. β.
λήματος ἐν τροπαίᾳ χρονίᾳ[2] μεταλ-
λακτὸς ἴσως ἂν ἔλθοι θελεμωτέρῳ[3]
πνεύματι· νῦν δ' ἔτι ζεῖ.

ΕΤΕΟΚΛΗΣ

ἐξέζεσεν[4] γὰρ Οἰδίπου κατεύγματα·
ἄγαν δ' ἀληθεῖς ἐνυπνίων φαντασμάτων
ὄψεις, πατρῴων χρημάτων δατήριοι.[5]

ΧΟΡΟΣ

πιθοῦ[6] γυναιξί, καίπερ οὐ στέργων ὅμως.

ΕΤΕΟΚΛΗΣ

λέγοιτ' ἂν ὧν ἄνη τις·[7] οὐδὲ χρὴ μακράν.

ΧΟΡΟΣ

μὴ 'λθῃς ὁδοὺς σὺ τάσδ' ἐφ' ἑβδόμαις πύλαις.

ΕΤΕΟΚΛΗΣ

τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ.

[1] The mark of interrogation is due to Tucker.
[2] ἀντροπαῖα χρονία M, ἀντροπαία χρόνια m: Aldina.
[3] θα*λωτέρῳ M, θαλερωτέρῳ m[1] recc.: Conington.
[4] ἐξέζεσαν M, ἐξέζεσεν recc.

Will not the sable-palled Avenging Spirit quit the house, when the gods receive oblation at thy hands ?

ETEOCLES

The gods, it seems, have long since ceased their care of us. The service they value at our hands is that we perish. Why then should we longer fawn upon the doom of death ?

CHORUS

Now, when it stands close at hand. For the Evil Spirit shifting its mood perchance may veer, albeit late, and come with gentler breath. But as yet it rages in fury.

ETEOCLES

Aye, made to rage in fury by the curse of Oedipus. All too true the phantoms of my nightly dreams portending division of our father's heritage !

CHORUS

Be ruled by women although thou likest it not.

ETEOCLES

Say aught that's possible ; nor need ye speak at length.

CHORUS

Go *thou* not forth on this mission to defend the seventh gate !

ETEOCLES

Thy words, I tell thee, shall not blunt my sharpened purpose.

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5 *δοτήρι*** (*ο* made from *ω*) M, *δοτήριοι* m.
6 *πείθου*: Blomfield. 7 *τίς* M, *τις* m[1].

ΧΟΡΟΣ

νίκην γε μέντοι καὶ κακὴν τιμᾷ θεός.

ΕΤΕΟΚΛΗΣ

οὐκ ἄνδρ᾽ ὁπλίτην τοῦτο χρὴ στέργειν ἔπος.

ΧΟΡΟΣ

ἀλλ᾽ αὐτάδελφον αἷμα δρέψασθαι θέλεις;

ΕΤΕΟΚΛΗΣ

θεῶν διδόντων οὐκ ἂν ἐκφύγοις κακά.

ΧΟΡΟΣ

πέφρικα τὰν ὠλεσίοικον [στρ. α.
θεόν, οὐ θεοῖς ὁμοίαν,
παναλαθῆ[1] κακόμαντιν
πατρὸς εὐκταίαν Ἐρινὺν
τελέσαι τὰς περιθύμους
κατάρας Οἰδιπόδα βλαψίφρονος·[2]
παιδολέτωρ δ᾽ ἔρις ἅδ᾽[3] ὀτρύνει.

ξένος δὲ κλήρους[4] ἐπινωμᾷ, [ἀντ. α.
Χάλυβος Σκυθᾶν[5] ἄποικος,
κτεάνων χρηματοδαίτας
πικρός, ὠμόφρων σίδαρος,
χθόνα ναίειν διαπήλας,
ὁπόσαν καὶ φθιμένοισιν κατέχειν,
τῶν μεγάλων πεδίων ἀμοίρους.

ἐπεὶ δ᾽ ἂν[6] αὐτοκτόνως[7] [στρ. β.
αὐτοδάικτοι θάνωσι,

[1] παναληθῆ M : Dindorf.

CHORUS

Aye, yet victory, though inglorious, is held in honour by the gods.

ETEOCLES

No soldier may brook an utterance like that.

CHORUS

What! Wilt thou make harvest of thine own brother's blood?

ETEOCLES

From heaven-sent ills there's no escape. [*Exit*

CHORUS

I shudder in terror at the power divine, unlike all other gods, that bringeth desolation upon homes, that forebodeth woe unerringly, the Avenging Spirit invoked by a father's prayer. I shudder at its working fulfilment of the imprecation uttered in excess of wrath by Oedipus distraught. This strife, deadly to his sons, stirreth it to work.

A stranger it is that apportioneth their inheritance, the Chalyb that hath come, a settler here, from Scythia, a ruthless distributer of wealth, even savage-hearted steel that hath allotted them as land wherein to dwell even so much as may be theirs to hold in death—disportioned of these wide demesnes.

But when they shall have perished, slain by

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[2] *βλαψίφρονος οἰδιπόδα*: N (Triclinius).
[3] *ἔρις δ'* M, *ἔρις ἄδ'* m[1].
[4] *κλήρους* M[1] (?), *κλήροις* M[2] recc.
[5] *σκυθῶν*: Dindorf. [6] *ἐπεὶ δ' ἂν* M, *ἐπειδὰν* recc.
[7] *αὐτοκτόνωσιν* M, *αὐτοκτόνως* recc.

καὶ γαΐα[1] κόνις πίῃ
μελαμπαγὲς αἷμα φοίνιον,
τίς ἂν καθαρμοὺς[2] πόροι,
τίς ἄν σφε λούσειεν; ὦ
πόνοι δόμων νέοι παλαι-
οῖσι συμμιγεῖς κακοῖς.

παλαιγενῆ γὰρ λέγω [ἀντ. β.
παρβασίαν[3] ὠκύποινον·
αἰῶνα δ' ἐς τρίτον μένει·
'Απόλλωνος εὖτε Λάιος
βίᾳ,[4] τρὶς εἰπόντος ἐν
μεσομφάλοις Πυθικοῖς
χρηστηρίοις θνᾄσκοντα[5] γέν-
νας ἄτερ σῴζειν πόλιν,

κρατηθεὶς δ' ἐκ φίλων ἀβουλιᾶν[6] [στρ. γ.
ἐγείνατο[7] μὲν μόρον αὑτῷ,
πατροκτόνον Οἰδιπόδαν,
ὅστε ματρὸς ἁγνὰν
σπείρας ἄρουραν, ἵν' ἐτράφη,
ῥίζαν αἱματόεσσαν
ἔτλα·[8] παράνοια[9] συνᾶγε
νυμφίους φρενώλεις.[10]

κακῶν δ' ὥσπερ θάλασσα κῦμ' ἄγει· [ἀντ. γ.
τὸ μὲν πίτνον, ἄλλο δ' ἀείρει
τρίχαλον, ὃ καὶ περὶ πρύμ-
ναν πόλεως καχλάζει.
μεταξὺ δ' ἀλκὰ δι' ὀλίγου
τείνει, πύργος ἐν εὔρει.
δέδοικα δὲ σὺν[11] βασιλεῦσι
μὴ πόλις δαμασθῇ.

kindred hands in mutual slaughter, and the dust of earth hath drunk their black and clotted gore, who can provide wherewith to purify? Who can wash away their stain? O house of misery, wherein new woes are blent with woes of old!

Aye, of ancient time is the transgression I recount, and swift its retribution: yet unto the third generation it abideth; ever since Laïus—in defiance of Apollo's hest, albeit He thrice declared at Pytho, earth's central shrine, that he must die without offspring would he save his realm—

Ever since he, overborne by the perverse counselling of his nature, begat doom unto himself, even Oedipus, the son who slew his sire; the same who sowed his seed in a hallowed field, his mother's womb, where he was nurtured to life,—and he came to endure a growth of blood. Madness it was that linked the infatuate pair.

And now a sea of troubles, as it were, driveth on its billows; as one wave sinks, another, of triple crest, it reareth aloft, even that which now seethes about the ship of State. Narrow the space that stretches between as a defence—no wider than a wall. I am fearful lest, with our princes, our city be o'erthrown.

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[1] *χθονία* : *γαΐα* Herm.
[2] *κάθαρ*** M, *κάθαρμα* m, *ὸν* over *μα* m[1], *καθαρμοὺς* recc.
[3] *παραβασίαν* M, *παραιβασίαν* recc.: Porson.
[4] *βία* M, *βίᾳ* m.
[5] *θνάσκοντα* M, *θνήσκοντα* m most MSS.: Kirchhoff.
[6] *ἀβουλίαν* M, *ἀβουλίᾳ* or *-αις* recc.: Dindorf.
[7] *γείνατο* M, *ἐγείνατο* LRN. [8] *ἔτλη* M, *ἔτλα* m.
[9] *παράνοίαι* with final *ι* added M, *παράνοια*? m.
[10] *φρενώλης* M, *φρενώλεις* m recc.
[11] *συμ* M, *σὺν* recc.

τελειᾶν[1] γὰρ παλαιφάτων ἀρᾶν[2] [στρ. δ.
βαρεῖαι καταλλαγαί· τὰ δ᾽ ὀλοὰ
πελόμεν᾽[3] οὐ παρέρχεται.
πρόπρυμνα δ᾽ ἐκβολὰν[4] φέρει
ἀνδρῶν ἀλφηστᾶν
ὄλβος ἄγαν παχυνθείς.

τίν᾽ ἀνδρῶν γὰρ τοσόνδ᾽ ἐθαύμασαν [ἀντ. δ.
θεοὶ καὶ ξυνέστιοι πόλεος ὅ[5]
πολύβατός[6] τ᾽ ἀγὼν[7] βροτῶν,
ὅσον τότ᾽ Οἰδίπουν τίον,
τὰν ἁρπαξάνδραν[8]
κῆρ᾽ ἀφελόντα χώρας;

ἐπεὶ δ᾽ ἀρτίφρων [στρ. ε.
ἐγένετο μέλεος ἀθλίων
γάμων, ἐπ᾽ ἄλγει δυσφορῶν
μαινομένᾳ κραδίᾳ[9]
δίδυμα κάκ᾽ ἐτέλεσεν·
πατροφόνῳ χερὶ τῶν
†κρεισσοτέκνων[10] ὀμμάτων[11] ἐπλάγχθη·

τέκνοις δ᾽ ἀγρίας[12] [ἀντ. ε.
ἐφῆκεν ἐπικότους τροφᾶς,[13]
αἰαῖ, πικρογλώσσους ἀράς,
καί σφε σιδαρονόμῳ
διὰ χερί[14] ποτε λαχεῖν
κτήματα· νῦν δὲ τρέω
μὴ τελέσῃ καμψίπους Ἐρινύς,

ΑΓΓΕΛΟΣ

θαρσεῖτε, παῖδες μητέρων τεθραμμέναι.

For heavy is the settlement of curses uttered long ago when they come to their fulfilment; and the fatal account, once it is there, passeth not away. The wealth of gainful men, when grown too gross, is heaved overboard from the bottom of the hold.

For who of men was ever so admired of gods and of those that share with them the city's hearth, the thronged gathering of men, as Oedipus was honoured that day when he freed the land of that deadly pest whose prey was man?

But when, to his misery, he came to know aright his ill-starred bridal, sore grieving at his pain, with frenzied heart he worked a twofold ill: with the hand that had slain his sire he reft him of his eyes, dearer to him than his own children.

And against his sons, because of their cruel tendance, he launched malisons of wrath (ah me! malisons of bitter tongue)—even that they with sword in hand should in time to come divide his substance. But now I tremble lest the Spirit of Vengeance with hurrying pace may work their accomplishment. [*Enter Messenger*

MESSENGER

Be of good cheer, mother-bred children that ye

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[1] *τέλει** M, *α* in erasure and *αι* or *οι* over *α* m[1]: Dindorf.
[2] *ἀραί*: Bothe. [3] *πελόμεν'* M, *τελόμεν'* m[1].
[4] *ἐκβολῶν* M, *ἐκβολὰν* m[1]. [5] *πόλεως*: *πόλεος ὁ* Dindorf.
[6] *πολύβοτός*: Blomfield from schol. M.
[7] *αἰὼν*: Weil. [8] *ἀναρπαξάνδραν*: Herm.
[9] *καρδίᾳ* MSS. except N (*κραδίᾳ*).
[10] *κρείσσω τέκνων* M, *κρεισσοτέκνων* m.
[11] *δ' ἀπ' ὀμμάτων* M most MSS., *ὀμμάτων* N.
[12] *ἀραίας*: Francken. [13] *τροφὰς* M, *τροφᾶς* P marg.
[14] *διαχειρίαι*: Porson.

πόλις πέφευγεν ἥδε δούλιον[1] ζυγόν·
πέπτωκεν[2] ἀνδρῶν ὀβρίμων κομπάσματα·
πόλις δ᾽ ἐν εὐδίᾳ τε καὶ κλυδωνίου
πολλαῖσι πληγαῖς ἄντλον οὐκ ἐδέξατο.
στέγει δὲ πύργος, καὶ πύλας φερεγγύοις
ἐφραξάμεσθα[3] μονομάχοισι προστάταις·
καλῶς[4] ἔχει τὰ πλεῖστ᾽, ἐν ἓξ πυλώμασι·
τὰς δ᾽ ἑβδόμας ὁ σεμνὸς ἑβδομαγέτης
ἄναξ Ἀπόλλων εἵλετ᾽, Οἰδίπου γένει
κραίνων παλαιὰς Λαΐου δυσβουλίας.

ΧΟΡΟΣ

τί δ᾽ ἔστι πρᾶγμα νεόκοτον πόλει πλέον;

ΑΓΓΕΛΟΣ

πόλις σέσωσται· βασιλέες[5] δ᾽ ὁμόσποροι—

ΧΟΡΟΣ

[6]τίνες; τί δ᾽ εἶπας; παραφρονῶ φόβῳ λόγου.

ΑΓΓΕΛΟΣ

φρονοῦσα νῦν ἄκουσον· Οἰδίπου τόκοι[7]—

ΧΟΡΟΣ

οἳ ᾽γὼ[8] τάλαινα, μάντις εἰμὶ τῶν κακῶν.

ΑΓΓΕΛΟΣ

οὐδ᾽ ἀμφιλέκτως μὴν κατεσποδημένοι—

[1] δούλειον M, δούλιον H. [2] πέπτωκεν δ᾽ M, πέπτωκεν recc.
[3] ἐφραξάμεθα M, -μεσθα recc. [4] καλῶς M, δ᾽ superscr. m[1].
[5] βασιλέως M, -εῖς superscr. m[1], βασιλέες recc.
[6] Transposed from after 810: Weil.
[7] τόκος M, γένος superscr. m: Heimsoeth.
[8] οἲ ἐγώ: Canter.

are. Our city has escaped the yoke of servitude; the boasts of the mighty men have fallen to the ground. The ship of State is in smooth waters and for all the sore buffeting of the surging billows hath shipped no sea. Her walls are proof, and we have bulwarked her ports with champions who in single-handed fight have redeemed their pledge. In the main, all goes well—at six portals; but the seventh, the august Commander of Sevens,[1] lord Apollo, took unto himself, fulfilling upon the house of Oedipus the follies wrought by Laïus in days of old.

CHORUS

What fresh event is there further to afflict the city?

MESSENGER

The city, it is safe! But the twin-born princes—

CHORUS

Who? What is't thou meanest? My wits are distraught from dread of what thou hast to tell.

MESSENGER

Keep now thy wits and listen. The sons of Oedipus—

CHORUS

Ah, unhappy that I am! I am a prophetess of ill.

MESSENGER

In truth, past all questioning, smitten to the dust—

[1] An obscure designation of Apollo, often referred to the tradition that he was born on the seventh day. The adjective looks like a military title, but divisions of seven are unknown.

ΧΟΡΟΣ

ἐκεῖθι κεῖσθον[1]; βαρέα δ' οὖν ὅμως φράσον.

ΑΓΓΕΛΟΣ

[2]ἄνδρες[3] τεθνᾶσιν ἐκ χερῶν[4] αὐτοκτόνων.[5]

ΧΟΡΟΣ

οὕτως ἀδελφαῖς χερσὶν ἠναίρονθ' ἅμα[6];

ΑΓΓΕΛΟΣ

οὕτως ὁ δαίμων κοινὸς ἦν ἀμφοῖν ἄγαν.[7]
αὐτὸς δ' ἀναλοῖ δῆτα δύσποτμον γένος.
τοιαῦτα χαίρειν καὶ δακρύεσθαι πάρα·
πόλιν μὲν εὖ πράσσουσαν, οἱ δ' ἐπιστάται,
δισσὼ στρατηγώ, διέλαχον σφυρηλάτῳ
Σκύθῃ σιδήρῳ κτημάτων παμπησίαν.
ἕξουσι δ' ἣν λάβωσιν ἐν ταφῇ χθονός,
πατρὸς κατ' εὐχὰς δυσπότμως[8] φορούμενοι.
[9][πόλις σέσωσται· βασιλέοιν[10] δ' ὁμοσπόροιν
πέπωκεν αἷμα γαῖ'[11] ὑπ' ἀλλήλων φόνῳ.]

ΧΟΡΟΣ

ὦ μεγάλε Ζεῦ καὶ πολιοῦχοι[12]
δαίμονες, οἳ δὴ Κάδμου πύργους
τούσδε ῥύεσθε,[13]
πότερον χαίρω κἀπολολύξω

[1] κεῖσθον M, ηλ superscr. m, κῆλθον other MSS.
[2] Transposed from after 804: Weil.
[3] ἄνδρες: Porson.
[4] χειρῶν M, χερῶν recc.
[5] αὐτομάτων M, κτονων superscr. (m?).
[6] ἄγαν: ἅμα Nauck.
[7] ἅμα: ἄγαν Nauck.
[8] δυσπότμους: Headlam.
[9] [ ] Butler.

CHORUS

Do they lie yonder? Dread though thy tidings be, yet speak out plainly.

MESSENGER

Dead are the men, by hands that slew their own.

CHORUS

Were they slain together by hands thus close akin?[1]

MESSENGER

Thus all too equal was their destiny to them both. Of itself alone, in very truth, it maketh an end of the ill-starred race. Cause have we here for joy and tears—joy, for our city's favouring fortune; whereas the leaders, the commanders twain, have portioned out the fulness of their wealth with hammered steel of Scythia; and they shall possess whatever part of land they shall receive in sepulture, swept by their ill-starred destiny adown the blast of their father's curse. [Saved is the city; but the twin-born princes—earth hath drunk their blood, shed in slaughter each by the other's hand.] [*Exit*

CHORUS

O mighty Zeus and powers divine that guard our city, ye who in very deed protect these walls of Cadmus! Am I to rejoice and raise a shout of

[1] *i.e.* both by birth and in cruelty.

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[10] βασιλείοιν M recc., βασιλέοιν recc.
[11] γᾶν M, γαῖ m[1]. [12] πολισ(σ)οῦχοι: Pauw.
[13] ῥύεσθε M[2] (changed from ῥύεσθαι M[1]) recc.

πόλεως ἀσινεῖ †σωτῆρι[1] . .,
ἢ τοὺς μογεροὺς καὶ δυσδαίμονας
ἀτέκνους κλαύσω πολεμάρχους;
οἳ δῆτ' ὀρθῶς κατ' ἐπωνυμίαν
καὶ πολυνεικεῖς
ὤλοντ' ἀσεβεῖ[2] διανοίᾳ.

ὦ μέλαινα καὶ τελεία [στρ. α.
γένεος Οἰδίπου τ' ἀρά,
κακόν με καρδίαν[3] τι περιπίτνει κρύος.
ἔτευξα τύμβῳ μέλος
Θυιὰς αἱματοσταγεῖς
νεκροὺς κλύουσα δυσμόρως[4]
θανόντας· ἦ δύσορνις ἅ-
δε ξυναυλία δορός.

ἐξέπραξεν, οὐδ' ἀπεῖπεν [ἀντ. α
πατρόθεν εὐκταία φάτις·
βουλαὶ δ' ἄπιστοι Λαΐου διήρκεσαν.
μέριμνα δ' ἀμφὶ πτόλιν·
θέσφατ' οὐκ ἀμβλύνεται.
ἰὼ πολύστονοι, τόδ' εἰρ-
γάσασθ' ἄπιστον· ἦλθε δ' αἰ-
ακτὰ πήματ' οὐ λόγῳ.

τάδ' αὐτόδηλα, προὖπτος[5] ἀγγέλου λόγος·
διπλαῖ μέριμναι,[6] †διδυμάνορα[7]

[1] σωτῆρι M, σωτηρίᾳ recc.
[2] ἀσεβῆ corrected to ἀσεβεῖ M.
[3] καρδίᾳ M, καρδίαν Cant. 1, 2.
[4] δυσφόρως M, δυσμόρως schol., recc.
[5] πρ*τος M, οὖπ in erasure m^1.
[6] διπλαῖν μερίμναιν M, διπλαῖ μέριμναι m recc.

triumph that no scathe hath befallen the safety of the city, or am I to bewail our warrior chiefs, hapless, ill-starred, and childless? All too true to their name, and "men of much strife" indeed, have they perished through their impious intent.

O black curse inherent in the race, the curse of Oedipus, that hath now worked its full completion! A chill of anguish falls upon my heart. 'Tis for a tomb I frame my song, inspired by frenzy when I hear of their death by an evil doom and of their corpses bedabbled in blood. Mournful, indeed, is this Song of the Spear.[1]

It hath worked out its end nor hath it wearied —the sentence imprecated by their sire against his sons. Laïus' resolve, made in disobedience, hath held its course; and I am anxious for our city— the warnings of Heaven lose not their edge.

[*The funeral procession with the bodies of the brothers comes into view*

O fraught with sorrows! Ye have wrought in this a deed passing all belief. Woes meet for groans have come in very truth.

Yon spectacle hath no need of interpreter: that whereof the messenger made report is here before our very eyes. Twofold our distress—disasters two-

[1] This passage has also been taken to deprecate as inauspicious the previous ode (720 ff.) because it was sung during the combat of the brothers: "'Twas for a tomb I framed my song when, inspired by frenzy, I heard (prophetically) . . . Ill-omened, indeed, the contest of the spear to such an accompaniment."

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7 διδύμ' M, δίδυμ' m, ἀνορέα M recc., διδυμάνορα, διδυμανόρεα recc.

κάκ' αὐτοφόνα, δίμοιρα τέ-
λεια τάδε[1] πάθη. τί φῶ;
τί δ' ἄλλο γ' ἢ πόνοι πόνων
δόμων ἐφέστιοι;
ἀλλὰ γόων,[2] ὦ φίλαι, κατ' οὖρον
ἐρέσσετ' ἀμφὶ κρατὶ πόμπιμον χεροῖν
πίτυλον, ὃς αἰὲν δι' Ἀχέροντ' ἀμείβεται
τὰν ἄστολον[3] μελάγκροκον [ναύστολον][4] θεωρίδα,
τὰν ἀστιβῆ 'πόλλωνι, τὰν ἀνάλιον
πάνδοκον εἰς ἀφανῆ τε χέρσον.

ἀλλὰ γὰρ ἥκουσ' αἵδ' ἐπὶ πρᾶγος
πικρὸν Ἀντιγόνη τ' ἠδ' Ἰσμήνη,
θρῆνον ἀδελφοῖν· οὐκ ἀμφιβόλως
οἶμαί σφ' ἐρατῶν ἐκ βαθυκόλπων
στηθέων ἥσειν ἄλγος ἐπάξιον.
ἡμᾶς δὲ δίκη πρότερον φήμης
τὸν δυσκέλαδόν θ' ὕμνον Ἐρινύος
ἰαχεῖν Ἀίδα τ'
ἐχθρὸν[5] παιᾶν' ἐπιμέλπειν.

ἰώ, δυσαδελφόταται πασῶν ὁπόσαι
στρόφον ἐσθῆσιν περιβάλλονται,
κλαίω, στένομαι, καὶ δόλος οὐδεὶς
μὴ 'κ φρενὸς ὀρθῶς με λιγαίνειν.

[6]ἰὼ ἰὼ δύσφρονες, [στρ. α.
φίλων ἄπιστοι καὶ κακῶν ἀτρύμονες,

[1] τὰ M, τάδε recc. [2] γόον M, γόων recc.
[3] ἄστονον M, ἄστολον recc. [4] [ναύστολον] Stanley.
[5] ἐχθρῶν M, ἐχθρὸν m[1].
[6] The distribution of the parts to 957 is uncertain. The ascriptions in the MSS. to chorus and semichorus, Antigone and Ismene, are inconsistent and rest on slight or on no ancient tradition.

fold of warriors slain each by the other's hand, these woes of double doom now come to fulfilment. Ah, what words have I wherewith to name them? What else indeed save sorrows born of sorrows that haunt the hearth?

But come, my friends, adown the wind of your sighs, ply with your hands about your heads the speeding stroke,[1] which alway over Acheron wins passage for the dark and sable-sailed mission-ship unto the shore whereon Apollo sets not foot nor sunlight falls, unto the shore invisible, the bourne of all.

But soft! Here come Antigone and Ismene for their sad office—to chant the dirge over their brothers twain. Not in insincerity of grief, methinks, will they pour forth their sorrow in fitting strain from their fair, deep-bosomed breasts. But it is meet for us, ere their voice be heard, to raise the dismal chant of the Avenging Spirit and to sing thereto the hateful triumph-song of Death.

Ah, sisters most unhappy in your brethren of all women who clasp their girdle about their robes! I weep, I moan, my shrill strains come from my very heart in all unfeignedness.

Alas, alas, ye misguided ones, whom friends could not persuade, nor misfortune tire, who to your

[1] As the souls of the brothers are now being conveyed across Acheron in Charon's boat, the Chorus in imagination aid their passage by the ritual of mourning. Their song of lamentation stands for the wind, the beating of their heads by their hands are the strokes of the oars. Contrasted with the grim vessel that transports all spirits to the sunless land of Hades is the ship that goes to the festival at Delos, the "clearly-seen" island, the land of Apollo, god of light and health.

δόμους πατρῴους[1] ἑλόν-
τες μέλεοι σὺν αἰχμᾷ.[2]

μέλεοι δῆθ᾽ οἳ μελέους θανάτους
εὕροντο δόμων ἐπὶ λύμῃ.

ἰὼ ἰὼ δωμάτων [ἀντ. α.
ἐρειψίτοιχοι[3] καὶ πικρὰς μοναρχίας
ἰδόντες, ἤδη διήλ-
λαχθε σὺν σιδάρῳ.[4]

κάρτα δ᾽ ἀληθῆ πατρὸς Οἰδιπόδα
πότνι᾽ Ἐρινὺς ἐπέκρανεν.

δι᾽ εὐωνύμων τετυμμένοι, [στρ. β.
τετυμμένοι δῆθ᾽,[5]
ὁμοσπλάγχνων τε πλευρωμάτων
. . . .[6]
αἰαῖ δαιμόνιοι,
αἰαῖ δ᾽ ἀντιφόνων
θανάτων ἀραί.

διανταίαν λέγεις [πλαγὰν][7] δόμοισι καὶ
σώμασιν πεπλαγμένους, [ἐννέπω][8]
ἀναυδάτῳ μένει
ἀραίῳ τ᾽ ἐκ πατρὸς
<οὐ>[9] διχόφρονι πότμῳ.

διήκει δὲ καὶ πόλιν στόνος, [ἀντ. β.
στένουσι πύργοι,
στένει πέδον φίλανδρον· μένει[10]
κτέανα δ᾽[11] ἐπιγόνοις,
δι᾽ ὧν αἰνομόροις,
δι᾽ ὧν νεῖκος ἔβα
[καὶ][12] θανάτου τέλος.

misery have, by your prowess, won ruinous possession of your father's house !

To their misery, indeed, they won for themselves a miserable death in the havoc of their house.

Alas, alas, thou who wouldst have razed to the ground the walls of thy home, and thou who wouldst have seen thyself—to thy bitter sorrow—sole lord, now at length are ye reconciled by the help of steel.

The awful Avenging Spirit of Oedipus, your sire, hath worked right true fulfilment.

Smitten through your left sides, aye, smitten indeed—those sides that sprung from the selfsame womb ! Alas, afflicted of Heaven ! Alas, the curse with death requiting death !

Smitten, even as thou sayest, were they by a blow thrust home to house and life, through wrath unspeakable, and by the doom invoked by their sire's curse, the doom they shared without discord.

Through the city too passeth the sound of lamentation ; the battlements lament ; the land that loveth its sons laments. But for those who come after them their wealth abideth, for the ill-starred wretches the cause, aye, the cause whereby their strife came to its end in death.

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[1] πατρῴους δόμους : Schütz. [2] ἀλκᾷ M, αἰχμᾷ m γρ.

[3] ἐρριψίταχοι M, ἐρριψίτοιχοι m[1], ἐρειψίτοιχοι recc.

[4] After this verse M has οὐκ ἔτ' ἐπὶ φιλίᾳ ἀλλ' ἐπὶ φόνῳ διεκρίθητε, rejected by N (Triclinius) as a scholium.

[5] δῆτα M. [6] Lacuna indicated by Lachmann.

[7] [πλαγὰν] Elmsley. [8] [ἐννέπω] Elmsley.

[9] <οὐ> Wecklein. [10] μενεῖ : Weil.

[11] τ' M, δ' Cant. [12] [καὶ] C. G. Haupt.

ἐμοιράσαντο δ' ὀξυκάρδιοι
κτήμαθ', ὥστ' ἴσον λαχεῖν.
διαλλακτῆρι δ' οὐκ
ἀμεμφεία[1] φίλοις,
οὐδ' ἐπίχαρις Ἄρης.

σιδαρόπλακτοι[2] μὲν ὧδ' ἔχουσιν, [στρ. γ.
σιδαρόπλακτοι[2] δὲ τοὺς μένουσι,[3]
τάχ' ἄν τις εἴποι, τίνες;
τάφων πατρῴων λαχαί.

ὅδ' ἁμῶν[4] μάλ' ἀχέτας[5] τοὺς
προπέμπει δαϊκτὴρ γόος αὐ-
τόστονος, αὐτοπήμων,
δαϊόφρων[6] [δ'],[7] οὐ φιλογαθής, ἐτύμως
δακρυχέων ἐκ[8] φρενός, ἃ
κλαιομένας μου μινύθει
τοῖνδε δυοῖν[9] ἀνάκτοιν.

πάρεστι δ' εἰπεῖν ἐπ' ἀθλίοισιν [ἀντ. γ.
ὡς ἐρξάτην πολλὰ μὲν πολίτας,[10]
ξένων τε πάντων στίχας
πολυφθόρους ἐν δαΐ.

δυσδαίμων σφιν ἁ[11] τεκοῦσα
πρὸ πασᾶν[12] γυναικῶν ὁπόσαι
τεκνογόνοι κέκληνται.
παῖδα τὸν αὑτᾶς[13] πόσιν αὑτᾷ θεμένα
τούσδ' ἔτεχ', οἱ δ' ὧδ' ἐτελεύ-
τασαν ὑπ' ἀλλαλοφόνοις
χερσὶν ὁμοσπόροισιν.

They parted their possessions in the bitterness of wrath so that each hath equal portion. They that loved them hold not him blameless who wrought their reconciliation; nor is Ares pleasing in their sight.

By strokes of steel are they come to this, and by strokes of steel, there awaiteth them—what? one may ask perchance—a portion in their father's tomb.[1]

Our loud-resounding, piercing wail attends them —a wail of unforced sorrow, unforced pain, from minds distressed, wherein there is no thought of joy, and poured forth with tears in all unfeignedness from out a heart that wasteth as I weep for our two princes here.

At the bier of the hapless pair it may be said that they wrought many a deed unto their countrymen and also unto the ranks of all the foreign foe—who perished in numbers in the fight.

Ill-fated, beyond all women that are named with the name of mother, was she who bare them. Her own child she took as her own husband; she brought forth these sons; and they have thus perished by hands that dealt each other death, hands from the self-same seed.

[1] As the brothers were to divide the substance of their dead father, their equal inheritance was the tomb. λαχαί means both "apportioning of possessions" and "digging."

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[1] ἀμεμφία: Herm. [2] σιδηρόπληκτοι M, -πλακτοι R.
[3] After this verse M has τετυμμένοι δῆθ' ὁμοῦ (cp. 888).
[4] δόμων: ὅδ' ἀμῶν Tucker. [5] ἀχάεσσα: Tucker.
[6] δαΐφρων: Blomfield. [7] [δ'] P[2] Aldina.
[8] δ' ἐκ M, ἐκ recc. [9] δοιοῖν M, δυοῖν recc.
[10] πολίταις all MSS. except Cant. 2 (πολίτας) and F[2] (πολιήταις).
[11] ἡ M, ἁ A.
[12] προπασᾶν M, -ῶν m. [13] αὐτᾶς M: Turn.

ὁμόσποροι δῆτα καὶ πανώλεθροι, [στρ. δ.
διατομαῖς οὐ φίλοις,
ἔριδι μαινομένᾳ,
νείκεος ἐν τελευτᾷ.

πέπαυται δ' ἔχθος, ἐν δὲ γαίᾳ
ζόα φονορύτῳ[1]
μέμεικται·[2] κάρτα δ' εἴσ' ὅμαιμοι.
πικρὸς λυτὴρ νεικέων ὁ πόντιος
ξεῖνος ἐκ πυρὸς συθεὶς
θακτὸς[3] σίδαρος· πικρὸς δὲ χρημάτων
κακὸς δατητὰς Ἄρης ἀρὰν[4] πατρῴ-
αν[5] τιθεὶς ἀλαθῆ.[6]

ἔχουσι μοῖραν λαχόντες οἱ[7] μέλεοι [ἀντ. δ.
διοδότων[8] ἀχθέων·[9]
ὑπὸ δὲ σώματι γᾶς
πλοῦτος ἄβυσσος ἔσται.

ἰὼ πολλοῖς ἐπανθίσαντες[10]
πόνοισι γενεάν·[11]
τελευταῖαι δ'[12] ἐπηλάλαξαν
Ἀραὶ τὸν ὀξὺν νόμον, τετραμμένου
παντρόπῳ φυγᾷ γένους.
ἕστακε δ'[13] Ἄτας τροπαῖον ἐν πύλαις,
ἐν αἷς ἐθείνοντο, καὶ δυοῖν κρατή-
σας ἔληξε δαίμων.

ΑΝΤΙΓΟΝΗ

παισθεὶς ἔπαισας.

[1] φονορρύτῳ M, φονορύτῳ recc.
[2] μέμικται: Kirchhoff.
[3] θηκτὸς M.
[4] ἀρᾶ M changed to ἀρὰν.
[5] πατρὸς: Burney.

Of the self-same seed, in very sooth, they perished, and in utter destruction, in unloving severance, ending their quarrel by frenzied strife.

Their enmity hath ceased. Their life hath been mingled with the blood-soaked earth. In very truth their blood is one. A ruthless resolver of their strife was that stranger from beyond the sea, the whetted steel, sped forth from fire; and ruthless was the cruel apportioner of their wealth, Ares, who made true their father's curse.

They have, the unhappy men, the portion allotted them of the burden of sorrow sent of Heaven. But there shall be unfathomable wealth—of earth—beneath their lifeless clay.

Alas, with many a wreath of woe have ye crowned your house! But at the end of all the Curses raised their shrill song of triumph, now that the race is turned in utter rout. At the gate, whereat they smote each other, now standeth a trophy unto Ruin; and victorious o'er them both, the Evil Genius stayed his hand.

[*The following antiphonal dirge is sung by the two sisters—Antigone standing by the bier of Polynices, Ismene by that of Eteocles*

ANTIGONE

Smitten, thou didst smite.

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[6] *ἀληθῆ* with *α* over the first *η* M, *ἀληθῆ* recc.

[7] *ὢ* or *ὦ* recc. (not in M): *οἱ* Wilam.

[8] *διοσδότων*: Bothe. [9] *ἀχέων*: Schwenk.

[10] *ἐπανθήσαντες*: Bothe.

[11] *γενεὰν* M, *γε δόμους* (or *δόμοις*) recc.

[12] *τελευτᾷ δ' αἴδ'* M, *τελευταῖα δ' αἴδ'* recc.: Herm.

[13] *ἔστακεν* M, *ἔστακε δ'* superscr. M or m.

ΙΣΜΗΝΗ

σὺ δ' ἔθανες[1] κατακτανών.

ΑΝΤΙΓΟΝΗ

δορὶ δ' ἔκανες—

ΙΣΜΗΝΗ

δορὶ δ' ἔθανες—

ΑΝΤΙΓΟΝΗ

μελεοπόνος.[2]

ΙΣΜΗΝΗ

μελεοπαθής.

ΑΝΤΙΓΟΝΗ

ἴτω γόος.

ΙΣΜΗΝΗ

ἴτω δάκρυ.[3]

ΑΝΤΙΓΟΝΗ

πρόκεισαι[4]—

ΙΣΜΗΝΗ

κατακτάς.

ΑΝΤΙΓΟΝΗ

ἠέ. [στρ. α.

ΙΣΜΗΝΗ

ἠέ.[5]

ΑΝΤΙΓΟΝΗ

μαίνεται γόοισι φρήν.

[1] ἔκτανες: Herm. [2] μελεόπονος: Weil.
[3] δάκρυα: Lachmann. [4] προκείσεται (M^1 προσ-): Herm.
[5] ἠέ ἠέ one speaker: Herm.

ISMENE

And slaying, thou wast slain.

ANTIGONE

By the spear thou didst slay—

ISMENE

By the spear thou wast slain—

ANTIGONE

Unhappy in thy deed.

ISMENE

Unhappy in thy sufferings.

ANTIGONE

Let lament be poured forth.

ISMENE

Let tears be poured forth.

ANTIGONE

Thou liest prostrate—

ISMENE

Thou who didst slay.

ANTIGONE

Ah me!

ISMENE

Ah me!

ANTIGONE

My mind is maddened with wailing.

ΙΣΜΗΝΗ

ἐντὸς δὲ καρδία στένει.

ΑΝΤΙΓΟΝΗ

ἰὼ ἰὼ πάνδυρτε[1] σύ.

ΙΣΜΗΝΗ

σὺ δ᾽ αὖτε καὶ πανάθλιε.

ΑΝΤΙΓΟΝΗ

πρὸς φίλου [γ᾽][2] ἔφθισο.

ΙΣΜΗΝΗ

καὶ φίλον ἔκτανες.

ΑΝΤΙΓΟΝΗ

διπλᾶ λέγειν—

ΙΣΜΗΝΗ

διπλᾶ δ᾽ ὁρᾶν—

ΑΝΤΙΓΟΝΗ

ἄχθεα τῶνδε[3] τάδ᾽ ἐγγύθεν.

ΙΣΜΗΝΗ

πέλας ἀδελφέ᾽ ἀδελφεῶν.[4]

ΧΟΡΟΣ

ἰὼ Μοῖρα βαρυδότειρα μογερά,

[1] πανδάκρυτε M recc., πολυδάκρυτε recc.: Ritschl.
[2] φίλου γ᾽ most MSS., φίλου N.
[3] ἀ*χέων τοίων M, ἀχέων γόων recc.: ἄχθεα Smyth, cp. *v.l.* *Ag.* 1101 : τῶνδε Weil.

ISMENE

And my heart within me moaneth.

ANTIGONE

Alas, alas, thou all-lamentable.

ISMENE

And thou also all-wretched.

ANTIGONE

By thine own thou wast slain.

ISMENE

And thine own thou didst slay.

ANTIGONE

Twofold to relate—

ISMENE

Twofold to behold—

ANTIGONE

Are these sorrows anigh unto those.

ISMENE

Anigh, kindred unto kindred.

CHORUS

O grievous Fate, thou bestower of affliction, and

---

[4] πέλας δ' αἵδ' ἀδελφαί: Heimsoeth.

πότνιά τ' Οἰδίπου σκιά,
μέλαιν'[1] Ἐρινύς, ἦ μεγασθενής τις εἶ.

ΑΝΤΙΓΟΝΗ

ἠέ. [ἀντ. α.

ΙΣΜΗΝΗ

ἠέ.

ΑΝΤΙΓΟΝΗ

δυσθέατα πήματα[2]—

ΙΣΜΗΝΗ

ἔδειξεν[3] ἐκ φυγᾶς ἐμοί.

ΑΝΤΙΓΟΝΗ

οὐδ' ἵκεθ' ὡς κατέκτανεν.

ΙΣΜΗΝΗ

σωθεὶς δὲ πνεῦμ' ἀπώλεσεν.

ΑΝΤΙΓΟΝΗ

ὤλεσε[4] δῆτ' <ἄγαν>.[5]

ΙΣΜΗΝΗ

καὶ τὸν[6] ἐνόσφισεν.

ΑΝΤΙΓΟΝΗ

τάλαν γένος.

ΙΣΜΗΝΗ

τάλαν πάθος.[7]

1 μέλαινά τ' : Porson.
2 ἠὲ ἠὲ δ. πήματα one speaker : Herm.
3 ἐδείξατ' : Herm.
4 ἀπώλεσεν M, ἀπώλεσε recc., ὤλεσε N.
5 <ἄγαν> Weil.
6 τόνδ' : C. G. Schneider.

thou, awful Shade of Oedipus, black Spirit of Vengeance, verily a mighty power art thou.

ANTIGONE

Ah me!

ISMENE

Ah me!

ANTIGONE

Woes sad to behold—

ISMENE

Hath he shown me returning from exile.

ANTIGONE

But he returned not when he had slain.

ISMENE

Saved, he lost his life.

ANTIGONE

Lost it in very truth.

ISMENE

And took *his* life away.

ANTIGONE

Hapless race!

ISMENE

Hapless misery!

---

[7] τάλανα (τάλαινα PK, τάλαν V) καὶ παθόν M, τάλανα πάθον Q, τάλαν καὶ πάθος recc.: Schütz.

ΑΝΤΙΓΟΝΗ

δύστονα κήδε᾽ ὁμαίμονα.[1]

ΙΣΜΗΝΗ

†δίυγρα τριπάλτων πημάτων.[2]

ΧΟΡΟΣ

ἰὼ[3] Μοῖρα βαρυδότειρα μογερά,
πότνιά τ᾽ Οἰδίπου σκιά,
μέλαιν᾽ Ἐρινύς, ἦ μεγασθενής τις εἶ.

ΑΝΤΙΓΟΝΗ

σύ τοί νιν[4] οἶσθα διαπερῶν—

ΙΣΜΗΝΗ

σὺ δ᾽ οὐδὲν ὕστερος μαθών—

ΑΝΤΙΓΟΝΗ

ἐπεὶ κατῆλθες ἐς πόλιν,

ΙΣΜΗΝΗ

δορός γε τῷδ᾽ ἀντηρέτας.

ΑΝΤΙΓΟΝΗ

ὀλοὰ λέγειν.

ΙΣΜΗΝΗ

ὀλοὰ δ᾽ ὁρᾶν.

ΑΝΤΙΓΟΝΗ

ἰὼ[5] πόνος—

[1] ὁμώνυμα: Weil.

ANTIGONE

Grievous sorrows of kindred!

ISMENE

Sorrows steeped in threefold woes.

CHORUS

O grievous Fate, thou bestower of affliction, and thou, awful Shade of Oedipus, black Spirit of Vengeance, verily a mighty power art thou.

ANTIGONE

Now thou knowest it by experience—

ISMENE

And thou, who hast learned the lesson no later—

ANTIGONE

When thou didst return to the city.

ISMENE

Aye, to face him with thy spear.

ANTIGONE

Dread to relate!

ISMENE

Dread to behold!

ANTIGONE

Ah, the grief—

---

[2] After this verse M has ὀλοὰ λέγειν ὀλοὰ δ' ὁρᾶν brought from 998-9: rejected by N (Triclinius).
[3] ἰὼ (not in M) recc., ἰὼ ἰὼ NF.
[4] νυν M, νιν recc.
[5] ἰὼ ἰὼ M, ἰὼ recc.

ΙΣΜΗΝΗ

ἰὼ κακά—

ΑΝΤΙΓΟΝΗ

δώμασι καὶ χθονί.

ΙΣΜΗΝΗ

πρὸ πάντων δ᾿ ἐμοί.

ΑΝΤΙΓΟΝΗ

καὶ τὸ πρόσω γ᾿ ἐμοί.

ΙΣΜΗΝΗ

ἰὼ ἰὼ δυστόνων[1] κακῶν, ἄναξ.[2]

ΑΝΤΙΓΟΝΗ

ἰὼ πάντων πολυστονώτατοι.[3]

ΙΣΜΗΝΗ

ἰὼ ἰὼ[4] δαιμονῶντες ἄτᾳ.[5]

ΑΝΤΙΓΟΝΗ

ἰὼ ἰώ,[4] ποῦ σφε θήσομεν χθόνος;

ΙΣΜΗΝΗ

ἰώ, ὅπου <᾿στι>[6] τιμιώτατον.

ΑΝΤΙΓΟΝΗ

ἰὼ ἰώ, πῆμα πατρὶ πάρευνον.

[1] *δυστάνων* M recc., *δυστόνων* NF.
[2] After 1005 in margin of M *ἐτεόκλεις ἀρχηγέτα.*
[3] *πολυπονώτατοι* M most MSS., *-πονώτατε* G, *-στονώτατοι* F.

Ismene

Ah, the ills—

Antigone

Unto home and land.

Ismene

Before all unto me.

Antigone

And farther unto me.

Ismene

Alas, alas, for thy grievous miseries, my prince.

Antigone

Alas, O ye of all mankind most lamentable.

Ismene

Alas, alas, O ye possessed of an evil spirit by your fatal folly.

Antigone

Ah, where shall we lay them in the earth ?

Ismene

Ah, where their honour is the greatest.

Antigone

Alas, alas ! To sleep by their sire's side and to his sorrow. [*Enter a Herald*

---

[4] ἰὼ M, ἰὼ ἰὼ recc. [5] ἐν ἄτᾳ M, ἄτᾳ recc. [6] ⟨'στι⟩ Dindorf.

ΚΗΡΥΞ

δοκοῦντα καὶ δόξαντ' ἀπαγγέλλειν με χρὴ
δήμου προβούλοις τῆσδε Καδμείας πόλεως·
Ἐτεοκλέα μὲν τόνδ' ἐπ' εὐνοίᾳ[1] χθονὸς
θάπτειν ἔδοξε γῆς φίλαις κατασκαφαῖς·
στυγῶν γὰρ ἐχθροὺς θάνατον εἵλετ' ἐν πόλει
ἱερῶν πατρῴων δ'[2] ὅσιος ὢν μομφῆς ἄτερ
τέθνηκεν οὗπερ τοῖς νέοις θνῄσκειν[3] καλόν.
οὕτω μὲν ἀμφὶ τοῦδ' ἐπέσταλται λέγειν·
τούτου δ' ἀδελφὸν τόνδε Πολυνείκους νεκρὸν
ἔξω βαλεῖν ἄθαπτον, ἁρπαγὴν κυσίν,
ὡς ὄντ' ἀναστατῆρα Καδμείων χθονός,
εἰ μὴ θεῶν τις ἐμποδὼν ἔστη δορὶ
τῷ τοῦδ'. ἄγος δὲ καὶ θανὼν κεκτήσεται
θεῶν πατρῴων, οὓς ἀτιμάσας ὅδε
στράτευμ' ἐπακτὸν ἐμβαλὼν ᾕρει πόλιν.
οὕτω πετηνῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ
ταφέντ' ἀτίμως τοὐπιτίμιον λαβεῖν,
καὶ μήθ' ὁμαρτεῖν τυμβοχόα χειρώματα
μήτ' ὀξυμόλποις προσσέβειν οἰμώγμασιν,
ἄτιμον εἶναι[4] δ' ἐκφορᾶς φίλων ὕπο.
τοιαῦτ' ἔδοξε[5] τῷδε Καδμείων τέλει.

ΑΝΤΙΓΟΝΗ

ἐγὼ δὲ Καδμείων γε προστάταις λέγω·
ἢν μή τις ἄλλος τόνδε συνθάπτειν θέλῃ,[6]
ἐγώ σφε θάψω κἀνὰ κίνδυνον βαλῶ

[1] εὐναίᾳ M, εὐνοίᾳ recc.
[2] πατρῴων M[1], π. δὲ M[2] or m, and recc.
[3] θνήσκειν M: Kirchhoff.
[4] ἄτιμον δ' (δ' deleted) εἶναι δ' M, ἄτιμον δ' εἶναι V, ἄτιμον εἶναι most recc.
[5] ἔδοξεν M, ἔδοξε recc.
[6] θέλοι M, θέλῃ recc.

HERALD

It is my duty to make proclamation of the good pleasure and decree of the Council of our city of Cadmus that hath in charge the interest of its people.

Eteocles, who lieth here, seeing that he hath shown loyalty to his country, it is decreed to bury with kindly interment in its soil; for that, hating the foe, he courted death in the city, and pure of offence towards the shrines of his fathers he hath fallen, free of reproach, where it is an honour for the young to fall. Thus, touching him, it hath been enjoined upon me to proclaim. His brother Polynices, however, who lieth there in death, is to be cast forth unburied, a prey to dogs, since he had been the destroyer of the land of Cadmus, were it not that some one of the gods had thwarted him by the spear of his brother who lieth here; and even in death he shall retain the stain of his guilt against his fathers' gods, to whose dishonour he would fain have captured our city by hurling against it an alien host. Wherefore it is decreed that he gain his guerdon — unhonoured burial by winged birds; and that no service of hands attend to pile his barrow nor mourners do him honour with shrill-voiced lament; but that he be refused the grace of funeral rite by loving hands. Such, in respect of him, is the decree of the Cadmean powers.

ANTIGONE

Yea, and I declare unto your Cadmean rulers—if none other be willing to take part with me in burying him, I will bury him, and I will risk the

θάψασ᾽ ἀδελφὸν τὸν ἐμόν, οὐδ᾽ αἰσχύνομαι
ἔχουσ᾽ ἄπιστον τήνδ᾽ ἀναρχίαν πόλει.
δεινὸν τὸ κοινὸν σπλάγχνον, οὗ πεφύκαμεν,
μητρὸς ταλαίνης κἀπὸ δυστήνου πατρός.
τοιγὰρ θέλουσ᾽ ἄκοντι κοινώνει κακῶν[1]
ψυχή, θανόντι ζῶσα συγγόνῳ φρενί.
τούτου[2] δὲ σάρκας οὐδὲ κοιλογάστορες
λύκοι σπάσονται·[3] μὴ δοκησάτω τινί.
τάφον γὰρ αὐτῷ καὶ κατασκαφὰς ἐγώ,
γυνή περ οὖσα, τῷδε μηχανήσομαι,
κόλπῳ φέρουσα βυσσίνου πεπλώματος.
καὐτὴ καλύψω, μηδέ τῳ δόξῃ πάλιν·
θάρσει, παρέσται μηχανὴ δραστήριος.

ΚΗΡΥΞ

αὐδῶ πόλιν σε μὴ βιάζεσθαι τάδε.

ΑΝΤΙΓΟΝΗ

αὐδῶ σὲ[4] μὴ περισσὰ κηρύσσειν ἐμοί.

ΚΗΡΥΞ

τραχύς γε μέντοι δῆμος ἐκφυγὼν κακά.

ΑΝΤΙΓΟΝΗ

τράχυν᾽· ἄθαπτος δ᾽ οὗτος οὐ γενήσεται.

ΚΗΡΥΞ

ἀλλ᾽ ὃν πόλις στυγεῖ, σὺ τιμήσεις τάφῳ;

ΑΝΤΙΓΟΝΗ

ἤδη τὰ τοῦδε[5] διατετίμηται θεοῖς.

[1] κακ. M, κακῷ m, κακῶν recc. [2] τούτω M, τούτου recc. [3] σπάσονται M[1] recc., πάσονται M[2] recc.

peril of burying mine own brother; nor do I feel shame thus to be an unsubmissive rebel to the State. Strange power—the bond of common blood whence we are sprung, from wretched mother and unhappy sire. Therefore, O my soul, in sisterly loyalty of heart take willing part in his distress with him who has no will, the living with the dead. His flesh no gaunt-bellied wolves shall rend—let no one "decree" me that! Woman that I am, I will contrive for him a burying and a grave, bearing the earth in the folds of my linen raiment. With my own hands I will cover him. Let no man "decree" it otherwise. Courage! I shall find the means to act.

HERALD

I charge thee not thus to bid defiance to the State.

ANTIGONE

I charge thee, make no idle proclamations unto me.

HERALD

And yet it knows no ruth—a people that hath emerged from peril.

ANTIGONE

Be ruthless then! Unburied he shall not be.

HERALD

What! Wilt thou honour with burial him whom the State detests?

ANTIGONE

Long since the question of his honour has been settled by the gods.

---

[4] σε: Tucker.
[5] τοῦδ' οὐ: Paley from schol.

ΚΗΡΥΞ

οὔ, πρίν γε χώραν τήνδε κινδύνῳ βαλεῖν.

ΑΝΤΙΓΟΝΗ

παθὼν κακῶς κακοῖσιν ἀντημείβετο.

ΚΗΡΥΞ

ἀλλ' εἰς ἅπαντας ἀνθ' ἑνὸς τόδ' ἔργον ἦν.

ΑΝΤΙΓΟΝΗ

ἔρις περαίνει μῦθον ὑστάτη θεῶν.
ἐγὼ δὲ θάψω τόνδε· μὴ μακρηγόρει.

ΚΗΡΥΞ

ἀλλ' αὐτόβουλος ἴσθ', ἀπεννέπω δ' ἐγώ.

ΧΟΡΟΣ

φεῦ φεῦ.
ὦ μεγάλαυχοι καὶ φθερσιγενεῖς
Κῆρες Ἐρινύες, αἵτ' Οἰδιπόδα
γένος ὠλέσατε πρυμνόθεν οὕτως,
τί πάθω; τί δὲ δρῶ[1]; τί δὲ μήσωμαι;
πῶς τολμήσω μήτε σὲ κλαίειν
μήτε προπέμπειν ἐπὶ τύμβον[2];
ἀλλὰ φοβοῦμαι κἀποτρέπομαι
δεῖμα πολιτῶν.
σύ γε μὴν πολλῶν πενθητήρων
τεύξει· κεῖνος δ' ὁ τάλας ἄγοος
μονόκλαυτον ἔχων θρῆνον[3] ἀδελφῆς
εἶσιν· τίς ἂν οὖν τὰ πίθοιτο[4];

[1] δ' ἐρῶ M, δὲ δρῶ recc.

HERALD

Nay, not until he cast into peril this land of ours.

ANTIGONE

He suffered ill and made return with ill.

HERALD

Aye, but this deed of his he wrought against all, not against one.

ANTIGONE

Strife is the last of gods to close dispute. I will bury him that lieth here. Spare thy flood of talk.

HERALD

Well, follow thine own will. But I forbid thee.

[*Exit*

CHORUS

Alas, alas! O Vengeful Spirits, Ministers of Death, who make high vaunt over the ruin of a race, who have thus destroyed, both root and branch, the stock of Oedipus! What course must I pursue? What action take? What plan must I devise? How can I have the heart neither to bewail thee nor to escort thee to thy tomb? But I am adread, and shrink in terror of the townsfolk. *Thou* indeed shalt find many to lament thee; while *he*, shall he, unhappy one, depart unmourned, his only dirge a sister's tears? Who could consent to that?

---

[2] *τύμβῳ* M. *τύμβον* recc. [3] *θρῆνος* M, *θρῆνον* recc.
[4] *πείθοιτο* M, *πίθοιτο* recc.

ΗΜΙΧΟΡΙΟΝ

δράτω <τι>[1] πόλις καὶ μὴ δράτω
τοὺς κλαίοντας Πολυνείκη.
ἡμεῖς μὲν ἴμεν καὶ συνθάψομεν
αἵδε προπομποί. καὶ γὰρ γενεᾷ
κοινὸν τόδ' ἄχος, καὶ πόλις ἄλλως
ἄλλοτ' ἐπαινεῖ τὰ δίκαια.

ΗΜΙΧΟΡΙΟΝ

ἡμεῖς δ' ἅμα τῷδ', ὥσπερ τε πόλις
καὶ τὸ δίκαιον ξυνεπαινεῖ.
μετὰ γὰρ μάκαρας καὶ Διὸς ἰσχὺν
ὅδε Καδμείων ἤρυξε πόλιν
μὴ 'νατραπῆναι μηδ' ἀλλοδαπῷ
κύματι φωτῶν
κατακλυσθῆναι τὰ μάλιστα.

[1] <τι> Anon. in Elmsley's *Med.* 1224.

FIRST HALF-CHORUS

Let the State doom or doom not those that sorrow for Polynices. We, at all events, will go and in funeral train join her in burying him. For all our race hath portion in this sorrow; and what a State approves as just changes with changing times.

SECOND HALF-CHORUS

And we will go with this other corpse even as the State, and justice, too, approves. For after the blessed gods and mighty Zeus, he it was who saved the Cadmean realm from sinking, overturned, beneath an alien surge of men, he most of all.

[*Exeunt omnes*

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